



M. A. PALI SELECTIONS

PART-1

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P R E F A C E

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POETRY

KHAGGAVISĀṄASUTTA

(Sutta-nipāta)

1. Sabbesu bhūtesu nidhāya daṇḍaṃ
aviheṭṭhayaṃ aññataram pi tesam
na puttam iccheyya kuto sahāyaṃ,
eko care khaggavisāṇakappo.
2. Saṃsaggajātassa bhavati sneho,
snehanvayaṃ dukkham idam pahoti,
ādīnavam snehajaṃ pekkhamāno
eko care khaggavisāṇakappo.
3. Mitte suhajje anukampamāno
hāpeti atthaṃ paṭibaddhacitto,
etaṃ bhayaṃ santhave pekkhamāno
eko care khaggavisāṇakappo.
4. Vaṃso visālo va yathā visatto
puttesu dāresu ca ya apekhā,
vaṃsākālīro va asajjamāno
eko care pe
5. Migo araṇṇamhi yathā abaddho
yenicchakaṃ gacchatī gocarāya,
viññū naro seritaṃ pekkhamāno
eko care
6. Āmantanā hoti sahāyamajjhe
vāse ṭhāne gamane cārikāya,
anabhijjhitaṃ seritaṃ pekkhamāno
eko care
7. Khiddā ratī hoti sahāyamajjhe
puttesu ca vipulaṃ hoti pemaṃ
piyavippayogaṃ vijigucchamāno
eko care
8. Cātuddiso appaṭigho ca hoti
santussamāno itarītarena,
parissayānaṃ sahitaṃ achambhī
eko care

9. Dussaṅgahā pabbajitā pi eke
atho gahaṭṭhā gharam āvasantā,
appossukko paraputtesu hutvā
eko care ...
10. Oropayitvā gihivyañjanāni
saṃsīnapatto yathā kovīlāro
chetvāna vīro gihibandhanāni
eko care ...
11. Sace labhetha nipakam sahāyaṃ
saddhimcaram sādhuviḥārī dhīraṃ,
abhibhuyya sabbāni parissayāni
careyya ten' attamano satimā.
12. No ce labhetha nipakam sahāyaṃ
saddhimcaram sādhuviḥārī dhīraṃ,
rājā va raṭṭhaṃ vijitam pahāya
eko care ...
13. Addhā paṃsaṃsāma sahāyasampadam :
setṭhā samā sevitabbā sahāyā,
ete aladdhā anavajjabhoji
eko care ...
14. Disvā suvaṇṇassa pabhassarāni
kammāraputtena suniṭṭhitāni
saṃghaṭṭamānāni duve bhujasmim
eko care ...
15. Evaṃ dutiyena sahā mam' assa
vācābhilāpo abhisajjanā vā
etaṃ bhayaṃ āyatim pekkhamāno
eko care ...
16. Kāmā hi citrā madhurā manoramā
virūparūpena mathenti cittam,
ādīnavam kāmaguṇesu disvā
eko care ...
17. 'Ītū ca gaṇḍo ca upaddavo ca
rogo ca sallaṇ ca bhayaṇ ca m'etaṃ,
etaṃ bhayaṃ kāmaguṇesu disvā
eko care ...

18. Sītañ ca uṇhañ ca, khudaṃ pipāsaṃ,
vātātape ḍaṃsasiriṃsaṃ ca
sabbāni p' etāni abhisambhavitvā
eko care ...
19. Nāgo va yūthāni vivajjayitvā
sañjātakhandho padumī ulāro
yathābhirantaṃ vihare arañṇe,
eko care ...
20. Atṭhāna taṃ saṃgaṇikāratassa,
yaṃ phassaye sāmayaikaṃ vimuttiṃ,
Ādiccabandhusa vaco nisamma
eko care ...
21. Diṭṭhīvisūkāni upātivatto
patto niyāmaṃ paṭiladdhamaggo,
'uppannañāṇo 'mhi anaññaneyyo'
eko care ...
22. Nillolupo nikkuho nippipāso
nimmakkho niddhantakasāvamoho
nirāsayo sabbaloke bhavitvā
eko care ...
23. Pāpaṃ sahāyaṃ parivajjayetha
anatthadassim visame nivittṭhaṃ,
sayam na seve pasutaṃ pamattaṃ,
eko care ...
24. Bahussutaṃ dhammadharaṃ bhajetha
mittaṃ ulāraṃ paṭibhānavantaṃ,
aññāya atthāni vineyya kaṃkhaṃ
eko care ...
25. Khiddaṃ ratiṃ kāmasukhañ ca loke
analamkaritvā anapekkhamāno
vibhūsanatṭhānā virato saccavādī
eko care ...
26. Puttañ ca dāraṃ pitarañ ca mātaraṃ
dhanāni dhaññāni ca bandhavāni ca
hitvāna kāmāni yathodhikāni
eko care ...

27. 'Saṅgo eso, parittam ettha sokhyaṃ,
app' assādo, dukkham ettha bhiyyo,
gaḷo eso ' iti nātvā mutīmā
eko care ...
28. Sandālayitvā saṃyojanāni
jālaṃ va bhetvā salil' ambucārī
aggīva daḍḍhaṃ anivattamāno
eko care ...
29. Okkhittacakkhū na ca pādalolo
guttindriyo rakkhitamānasāno
anavassuto aparīḍayhamāno
eko care ...
30. Ohārayitvā gihivyañjanāni
saṃchinnapatto yathā pārīchatto
Kāsāyavattho abhinikkhamitvā
eko care ...
31. Rasesu gedhaṃ akaraṃ alolo
anaññaposī sapadānacārī
kule kule appaṭibaddhacitto
eko care ...
32. Pahāya pañcāvaraṇāni cetaso
upakkilese vyapanujja sabbe
anissito chetvā sinehadosaṃ
eko care ...
33. Vipitthikatvāna sukhaṃ dukhañ ca
pubbe va ca somanadomanassaṃ
laddhān' upekkhaṃ samathaṃ visuddhaṃ
eko care ...
34. Āraddhaviriyo paramatthapattiyā
alīnacitto akusītavutti
dalhanikkamo thāmbalūpapanno
eko care ...
35. Paṭisallāṇaṃ jhānaṃ ariñcamāno
dhammesu niccaṃ anudhammacārī
ādīnavaṃ sammāsītā bhavesu
eko care ...

KHAGGAVISĀNASUTTA

7

36. Taṇhakkhayam patthayam appamatto
anelamūgo sutavā satīmā
saṃkhātadhammo niyato padhānavā
eko care ...
37. Sīho ca addhesu asantasanto
vāto va jālamhi asajjamāno
padumam va toyena alippamāno
eko care ...
38. Sīho yathā dāṭhabalī pasayha
rājā migānam abhibhuyyacārī
sevetha pantāni senāsanāni,
eko care ...
39. Mettam upekham karuṇam vimuttim
āsevamāno muditañ ca kāle
sabbena lokena avirujjhamāno
eko care ...
40. Rāgañ ca dosañ ca phāya moham
sandālayitvā saṃyojanāni
asantasam jīvitasamkhayamhi
eko care ...
41. Bhajanti sevanti ca kāraṇatthā,
nikkāraṇā dullabhā ajja mittā,
attatṭhapaññā asucī manussā,—
eko care khaggavisāṇakappo ti.

Khaggavisāṇasuttam nitṭhitam.

MUNISUTTA

(Sutta-nipāta)

1. Santhavāto bhayaṃ jātaṃ, niketā jāyate rajo,
aniketam asanthavaṃ : etaṃ ve munidassanaṃ.
2. Yo jātaṃ ucchijja na ropayeyya,
jāyantaṃ assa nānuppavecche,
taṃ āhu ekaṃ muninaṃ carantaṃ :
addakkhi so santipadaṃ mahesī.
3. Saṃkhāya vatthūni pamāya bijaṃ
sinehaṃ assa nānuppavecche,
sa ve munī jātikhayantadassī
takkaṃ pahāya na upeti saṃkhaṃ.
4. Aññāya sabbāni nivesanāni
anikāmayā aññataraṃ pi tesā
sa ve munī vitagedho agiddho
nāyūhatī, pāragato hi hoti.
5. Sabbābhibhuṃ sabbaviduṃ sumedhaṃ
sabbesu dhammesu anūpalittaṃ
sabbañjahaṃ taṇhakkhaye vimuttaṃ
taṃ vāpi dhīrā munīṃ vedayanti.
6. Paññābalaṃ sīlavatūpapannaṃ
samāhitaṃ jhānaraṃ satīmaṃ
saṅgā pamuttaṃ akhilaṃ anāsavaṃ
taṃ vāpi dhīrā munīṃ vedayanti.
7. Ekaṃ carantaṃ munīṃ appamattaṃ
nindāpasamsāsu avedhamānaṃ
sīhaṃ va saddesu asantasaṃtaṃ
vātaṃ va jālaṃhi asajjamānaṃ
padumaṃ va toyena alippamānaṃ
netāraṃ aññesaṃ anaññaneyyaṃ
taṃ vāpi-pe-.

8. Yo ogahane thambho -r- ivābhijāyati,
yasmim pare vācā pariyantaṃ vadanti,
taṃ vītarāgaṃ susamāhitindriyaṃ,
taṃ vāpi ...
9. Yo ve t̥hitatto tasaraṃ va ujjāṃ
jigucchati kammehi pāpakehi
vīmaṃsamāno visamaṃ samañ ca,
taṃ vāpi ...
10. Yo saññatatto na karoti pāpaṃ,
daharo ca majjho ca munī yatatto,
arosaneyyo so na roseti kañci,
taṃ vāpi ...
11. Yad aggato majjhato sesato vā
piṇḍaṃ labhetha paradattūpajīvī,
nālan thutun no pi nipaccavādi,
taṃ vāpi ...
12. Munim carantaṃ virataṃ methunasmā,
yo yobbane na upanibajjhate kvaci,
madappamādā virataṃ vippamuttaṃ,
taṃ vāpi ...
13. Aññāya lokaṃ paramatthadassim
oghaṃ samuddaṃ atitariya tādīm,
taṃ chinnagantaṃ asitaṃ anāsavaṃ
taṃ vāpi dhīrā munim vedayanti.
14. Asamā ubho dūravihāravuttino :
gihī dāraposī amamo ca subbato.—
parapāṇarodhāya gihī asaññato,
niccaṃ munī rakkhati pāṇine yato.
15. Sikhī yathā nīlagīvo vihaṅgamo
haṃsassa nopeti javaṃ kudācanaṃ,
evaṃ gihī nānukaroti bhikkhuno
munino vivittassa vanamhi jhāyato ti
Munisuttaṃ niṭṭhitaṃ.

TIROKUḌḌAPETA VATTHU

(Petavatthu)

1. Tiro kuḍḍesu tiṭṭhanti saṁdhisinḡhāṭakesu ca
dvārabāhāsu tiṭṭhanti āgantvāna sakam gharam.
2. Pahūte annapānamhi khajjabhojje upaṭṭhite
na tesam koci sarati sattānam kammaṇaccayā.
3. Evaṁ dadanti nātinaṁ ye honti anukampakā
sucim paṇitaṁ kālena kappiyaṁ pānabhojanam
idaṁ vo nātinaṁ hotu sukhitaṁ hontu nātayo.
4. Te ca tattha samāgantvā nātipeṭā samāgatā
pahūte annapānamhi sakkaccam anumodare.
5. Ciraṁ jīvantu no nātī yesam hetu labhāmase
amhākaṇ ca katā pūjā dāyakā ca anipphalā.
6. Na hi tattha kasī atthi gorakkh' etta na vijjati
vaṇijjā tādisī n' atthi hiraṇṇena kayakkayaṁ.
7. Ito dinnena yāpentī peṭā kālakatā tahiṁ
unname udakam vuṭṭham yathā ninnam pavattati
evam eva ito dinnam peṭānam upakappati.
8. Yathā vārivahā pūrā paripūrentī sāgaram
evam eva ito dinnam peṭānam upakappati.
9. adāsī me akāsī me nātīmittā sakhā ca me
peṭānam dakkhiṇā dajjā pubbe katam anussaram.
10. Na hi ruṇṇam vā soko vā yā c' añṇā paridevanā
na tam peṭānam atthāya evam tiṭṭhanti nātayo.
11. Ayaṇ ca kho dakkhiṇā dinnā saṁghamhi, suppatiṭṭhitā
dīgharattam hitāy' assa ṭhānaso upakappati.
12. So nātīdhammo ca ayaṁ nidassito, peṭānam pūjā ca katā
ulārā balaṇ ca bhikkhūnam anuppadinnam, tumhehi puṇṇam
pasutam anappakan 'ti.

URAGAPETAVATTHU

(*Petavatthu*)

1. Urago 'va tacam jinṇaṃ hitvā gacchati san tanuṃ
evaṃ sarīre nibbhoge pete kālakate sati.
2. Dayhamāno na jānāti nātinaṃ paridevitaṃ
tasmā evaṃ na socāmi gato so tassa yā gatīti.
3. Anabbhito tato agā nānuññāto ito gato
yathāgato tathāgato tattha kā paridevanā.
4. Dayhamāno na jānāti nātinaṃ paridevitaṃ
tasmā evaṃ na rodāmi gato so tassa yā gatīti.
5. Sace rode kisā assaṃ tattha me kiṃ phalaṃ siyā
nātimittasuhajjānaṃ bhiyyo no araṭi siyā.
6. Dayhamāno na jānāti nātinaṃ paridevitaṃ
tasmā evaṃ na rodāmi gato so tassa yā gatīti.
7. Yathā pi darako candaṃ gacchantam anurodati
evaṃ sampadam ev' etaṃ yo petam anusocati.
8. Layhamāno na jānāti nātinaṃ paridevitaṃ
tasmā evaṃ na rodāmi gato so tassa yā gatīti.
9. Yathā pi brahme udakumbho bhinno appaṭisaṃdhiyo
evaṃ sampadam' ev' etaṃ yo petam anusocati.
10. Dayhamāno na jānāti nātinaṃ paridevitaṃ
tasmā evaṃ na rodāmi gato so tassa yā gatīti.

SERISSAKAVATTHU

(*Vimānavatthu*)

Sunotha yakkassa ca vāṇijāna ca Samāgamo yattha tadā ahosi Yathā katham itaritarena cāpi Subhāsitaṃ tañ ca suṇātha sabbe Yo so ahu rājā Pāyāsi nāma Bhummanam sahavyagato yasassī So modamāno va sake vimāne Amānuso mānuse ajjhabhāsī ti Vanke araṇṇe amanussathāne Kantāre appodake appabhakkhe Suduggame vaṇṇupathassa majjhe Vaṅkambhayā natthamanā manussā Nayidha phalā mūlamayā ca santi Upādānaṃ natthi kuto 'dha bhikkhā Aññatra paṇsūhi ca vālukāhi ca Tattāhi uṇhāhi ca dāruṇāhi Ujjaṅgalaṃ tattam ivam kapālaṃ Anāyasaṃ paralokena tulyaṃ Luddānaṃ āvāsaṃ idaṃ purāṇaṃ Bhūmippadeso abhisattarūpo Atha tumhe kena nu vaṇṇena Kāya āsiṇṣanāya imaṃ padesaṃ Anupaviṭṭhā sahasā samecca Lobhā bhayā atha vā sampamūḷhā ti Magadhesu Aṅgesu ca satthavāhā Āropiyamha paṇiyaṃ pahūtaṃ Te yāmase Sindhusovīrabhūmiṃ Dhanatthikā uddayaṃ patthayānā Divā pipāsaṃ n' adhivāsayantā Yoggānukampaṇ ca samekkhamānā Etena vegena āyāma sabbe Terattiṃ maggaṃ paṭipannā vikāle	1 2 3 4 5 6 7 8
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Te duppayātā aparaddhamaggā	
Andhākulā vippanatthā araṇṇe	
Suduggame vaṇṇupathassa majjhe	
Disaṃ na jānāma pamūlhacittā	9
Idaṃ ca disvāna adiṭṭhapubbam	
Vimānasetṭhaṃ ca tuvaṃ ca yakkha	
Tatuttariṃ jīvitam āsiṃsanā	
Disvā patitā sumanā udaggā ti	10
Pāram samuddassa imaṃ ca vaṇṇum	
Vettācaram sakupathaṃ ca maggam	
Nadiyo pana pabbatānaṃ ca duggā	
Puthu disā gacchatha bhogahetu	11
Pakkhandiyānam vijitam paresam	
verajjake mānuse pekkhamānā	
Yam vo sutam athavāpi diṭṭham	
Accherakam tam vo suṇoma tātā ti	12
Ito pi accherataram kumāra	
Na no sutam vā athavāpi diṭṭham	
Atītamānussakam eva sabbam	
Disvāna tappāma anomavaṇṇam	13
Vehāsayam pokkharaṇṇo savanti	
Pahūtamālyā bahupuṇḍarīkā	
Dumā ca te niccaphalūpapannā	
Atīva gandhā surabhī pavāyanti	14
Veluriyatthambā satam ussitāse	
Silappavālassa ca āyataṇsā	
Masāragallā saha lohitaṅkā	
Thambā ime jotirasā mayāse	15
Sahassatthambam atulānubhāvam	
Tesuppari sādhum idaṃ vimānam	
Ratanattaram kaṇcanavedimissam	
Tapanīyapaṭṭehi ca sādhu channam	16
Jambonaduttattam idaṃ sumatṭho	
Pāsādasopānaphalūpapanno	
Dalho ca vaggū ca susaṅgato ca	
Atīva nijjhānakhamo manuṇṇo	17

- Ratanattarasmiṃ bahu annapānaṃ
 Parivārīto accharāsamgaṇena
 Muraja-ālambaraturiya-saṃghuṭṭho
 Abhivandito si thutivandanāya 18
 So modasi nārigaṇappabodhano
 Vimāna-pāsāda-vare manorame
 Acintīyo sabbaguṇūpapanno
 Rājā yathā Vessavaṇo nalinyā 19
 Devo nu āsi udā hosi yakkho
 Udāhu devindo manussabhūto
 Pucchanti taṃ vāṇijasatthavāhā
 Ācikkha ko nāma tuvaṃ si yakkho ti 20
 Serissako nāma ahamhi yakkho
 Kantāriyo vaṇṇupathamhi gutto
 Imaṃ padesaṃ abhipālayāmi
 Vacanakaro Vessavaṇassa rañño ti 21
 Adhiccaladdhaṃ pariṇāmajan te
 Sayaṃ kataṃ udāhu devehi dinnam
 Pucchanti taṃ vāṇijasatthavāhā
 Kathaṃ tayā laddham idaṃ manuññaṃ 22
 Nādhiccaladdhaṃ na pariṇāmajam me
 Na sayam kataṃ na hi devehi dinnam
 Sakehi kammehi apāpakehi
 Puññehi me laddham idaṃ manuññaṃ 23
 Kim te vataṃ kiṃ pana brahmacariyaṃ
 Kissa suciṇṇassa ayaṃ vipāko
 Pucchanti taṃ vāṇijasatthavāhā
 Kathaṃ tayā laddham idaṃ vimānaṃ 24
 Mama pāyāsīti ahu samañña
 Rajjaṃ yadā kārayiṃ Kosalānaṃ
 Natthi kuditṭhi kadariyo pāpadhammo
 Ucchedavādī ca tadā ahosiṃ 25
 Samaṇo ca kho āsi Kumārakassapo
 Bahussuto cittakathī ulāro
 So me tadā dhammakathaṃ akāsi
 Ditṭhivisūkāni vinodayi me 26

Tāhaṃ tassa dhammakathaṃ suṇitvā	
Upāsakattaṃ paṭivedayaṃ	
Pāṇātipātā virato ahoṣiṃ	
Loke adinnaṃ parivajjayissaṃ	
Amajjapo no ca musā abhāṇiṃ	
Sakena dārena ca homi tuṭṭho	27
Taṃ me vataṃ taṃ pana brahmacariyaṃ	
Tassa suciṇṇassa ayaṃ vipāko	
Teheva kammehi apāpakehi	
Puññehi me laddhaṃ idaṃ vimānaṃ	28
Saccaṃ kirāhaṃsu narā sapaññā	
Anaññathā vacanaṃ paṇḍitānaṃ	
Yahiṃ yahiṃ gacchati puññakamma	
Tahiṃ tahiṃ modati kāmakāmi	29
Yahiṃ yahiṃ sokapariddavo ca	
Vadho ca bandho ca parikkilesa	
Tahiṃ tahiṃ gacchati pāpakamma	
Na muccati duggatiyā kadāci	30
Sammūlharūpo va jano ahoṣi	
Asmiṃ muhutte kalalīkato ca	
Janassimassa tuyhaṇ ca kumāra	
Appaccayo kena nu kho ahoṣi	31
Ime pi sirisapavanā ca tātā	
Dibbā ca gandhā surabhī pavanti	
Te sampavāyanti idaṃ vimānaṃ	
Divā ca ratto ca tamaṃ nihantā	32
Imesaṇ ca kho vassasataccayena	
Sipāṭikā phalanti ekamekā	
Mānussakaṃ vassasataṃ atītaṃ	
Yadagge kāyamhi idhūpapanno	33
Dibbānaṃ vassasatāni pañca	
Asmiṃ vimānaṃhi thatvāna tātā	
Āyukkhayā puññakkhayā cavissaṃ	
Teneva sokena pamucchitosmi	34
Kathaṃ nu soceyya tathāvidho so	
Laddhā vimānaṃ atulaṃ cirāya	
Ye cāpi kho ittaram upapanno	
Te nūna soceyya parittapuññā ti	35

Anucchaviṃ ovadiyaṇ ca me taṃ	
Yaṃ maṃ tumhe peyyavācaṃ vadetha	
Tumheva kho tāta mayānugguttā	
Yen' icchakaṃ tena paletha sotthin ti	36
Gantvā mayāṃ sindhusovīrabhūmiṃ	
Dhanatthikā uddayapatthayānā	
Yathā payogā paripunnacāgā	
Kāhāma Serissa mahāṃ ulāraṇ ti	37
Mā heva Serissa mahāṃ akattha	
Sabbaṇ ca vo bhavissati yaṃ vadetha	
Pāpāni kammāni vivajjayātha	
Dhammānuyogaṇ ca adhiṭṭhahāthāti	38
Upāsako atthi imamhi saṃghe	
Bahussuto sīlavatūpapanno	
Saddho ca cāgī ca supesalo ca	
Vicakkhaṇo santusito mutimā	39
Sañjānamāno na musā bhaṇeyya	
Parūpaghātāya na cetayeyya	
Vebhūtikaṃ pesuṇaṃ no kareyya	
Saṇhaṇ ca vācaṃ sakhilaṃ bhaṇeyya	40
Sagāravo sappatisso vinīto	
Apāpako ahiṣīle visuddho	
So mātaraṃ pitaraṇ cāpi jantu	
Dhammena poseti ariyavutti	41
Maññe so mātāpitunaṃ hi kāraṇā	
Bhogāni pariyesati na attahetu	
Mātāpitunaṇ ca yo accayena	
Nekkhammapoṇo carissati brahmacariyaṃ	42
Ujū avaṇko asaṭho amāyo	
Na lesakappena ca vohareyya	
So tādiso sukatakammakārī	
Dhamme ṭhito kinti labhetha dukkhaṃ	43
Taṃ kāruṇā pātukatomhi attanā	
Tasmā ca maṃ passatha vāṇijā se	
Aññatra te na hi bhasmī bhavetha	
Andhākulā vippanatṭhā araṇṇe	
Taṃ khippamānena lahuṃ parena	
Sukho have sappurisena saṅgamo ti	44

Kinnāma so kiñ ca karoti kammaṃ	
Kim nāmadheyyaṃ kiṃ pana tassa gottam	
Mayam pi naṃ datthukāmamha yakkha	
Yassānukampāya idhāgato si	
Lābhā hi tassa yassa tuvaṃ pi hesīti	45
Yo kappako Sambhavanāmadheyyo	
Upāsako kocchabhaṇḍūpajīvī	
Jānātha naṃ tumhākam pesasi yo so	
Mā ca kho naṃ hīlittha supesalo so ti	46
Jānāmase yaṃ tvam vadesi yakkha	
Na kho taṃ jānāma sa ediso ti	
Mayam pi naṃ pūjayissāma yakkha	
Sutvāna tuyhaṃ vacanaṃ ulāran ti	47
Ye kec' imasmim sabbe manussā	
Dahārā mahantā atha vāpi majjhimā	
Sabbeva te ālambantu vimānaṃ	
Passantu puññāna phalaṃ kadariyā ti	48
Te tattha sabbeva aham pureti	
tam kappakaṃ tattha purakkhitvā	
Sabbe va te ālambiṃsu vimānaṃ	
Masakkasāraṃ viya Vāsavassa	49
Te tattha sabbeva aham pureti	
Upāsakattam paṭivedayitvā	
Pāṇātipātā viratā ahesuṃ	
Loke adinnam parivajjayiṃsu	
Amajjapā no ca musā bhaṇiṃsu	
Sakena dārena ahesuṃ tuṭṭhā	50
Te tattha sabbeva aham pureti	
Upāsakattam paṭivedayitvā	
Pakkāmi satthe anumodamāno	
Yakkhiddhiyā anumato punappunaṃ	51
Gantvāna te Sindhusovīrabhūmim	
Dhanatthikā uddaya patthayānā	
Yathā payogā paripuṇṇalābhā	
Paccāgamuṃ Pāṭaliputtam akkhatam	52

Gantvāna te sagharam sotthivanto
 Puttehi dārehi samaṅgibhūtā
 Ānandacittā sumanā patītā
 Akamsu Serissa maham uḷāram
 Serissakam pariveṇam māpayimsu 53
 Etādisā sappurisāna sevanā
 Mahiddhiyā dhammaguṇāna sevanā
 Ekassa atthāya upāsakassa
 Sabbeva sattā sukhitā ahesun ti 54

Serissaa-vimānam niṭṭhitam.

SUMEDHĀ

(*Therīgāthā*)

Mantāvatiyā nagare rañño Koṇcassa aggamahesiyā |
dhītā āsi Sumedhā pāsādikā sāsana-karehi. ||
sīlavatī citta-kathikā bahussutā buddhasāsane vinītā |
mātā-pitaro upagamma bhaṇati ubhayo nisāmetha. ||
nibbānābhiratā ahaṃ asassataṃ bhavagataṃ yadi pi dibbaṃ |
kim aṅga pana tucchā kāmā appassādā bahu-
vighātā. ||
kāmā kaṭūkā āsīvisūpamā yesu mucchitā bālā |
te dīgharattaṃ niraye samappitā haññante dukkhitā ||
socanti pāpakammā vinipāte pāpabuddhino |
sadā kāyena vācāya ca manasā ca asaṃvutā bālā ||
bālā te duppaññā acetanā dukkhasamudaya-
ruddhā |
desente ajānantā na bujjhare ariyasaccāni. ||
saccāni amma buddhavaradeṣitāni te bahutarā
ajānantā |
ye abhinandanti bhavagataṃ pihanti deve-
su upapattiṃ. ||
devesu pi upapatti asassatā bhavagata
aniccamhi |
na ca santasanti bālā punappunam jāyita-
bbassa. ||
cattāro vinipātā dve ca gatiyo katha-
ñci labbhanti |
na ca vinipātagatānaṃ pabbajjā atthi
nirayesu. ||
anujānātha maṃ ubhayo pabbajitum
dasabalassa pāvācane |
appossukkā ghaṭissaṃ jātimaṇaṇa-
ppahānāya. ||
kiṃ bhavagatena abhinanditena kāyaka-
linā asārena |
bhavataṇhāya nirodhā anujānātha
pabbajissāmi. ||
buddhānaṃ uppādo vivajjito akkhaṇo
khaṇo laddho |
sīlāni brahmacariyaṃ yāvajjivaṃ na
dūseyyaṃ. ||
evaṃ bhaṇati Sumedhā mātā-pitaro
na tāva āhāraṃ |
āhariya gahaṭṭhā maraṇavasam
gatā 'va hessāmi. ||
mātā dukkhitā rodati pitā ca assā
sabbaso samabhisāto |
ghaṭenti saññāpetum pāsādatale
chamā patitaṃ. ||
utthehi puttaka kiṃ socitena dinnā
si Vāraṇavatimhi |
rājā Anikaratto abhirūpo tassa
tvam dinnā. ||

aggamahesī bhavissasi Anikarattassa rājino bhariyā |
 sīlāni brahmacariyaṃ pabbajjā dukkarā puttaka. ||
 rajje āṇā dhanam issariyaṃ bhogā sukhā daharikā pi |
 bhuñjāhi kāmabhoge vāreyyaṃ hotu te putta. ||
 atha ne bhaṇati Sumedhā mā edisakāni bhavagataṃ asāraṃ |
 pabbajjā vā hohiti maraṇaṃ vā tena c' eva vāreyyaṃ. ||
 kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakaṃ |
 kuṇapaṃ abhisamviseyyaṃ gattaṃ sakipaggharitaṃ asucipunṇaṃ. ||
 kim iva t' āhaṃ jānanti vikūlakaṃ maṃsasoṇitapalittaṃ |
 kimikulālayaṃ saṇṇabhattaṃ kaḷevaraṃ kissa diyyatī ti. ||
 nibbuyhati susānaṃ aciraṃ kāyo apetaṃ viññāṇo |
 chuṭṭho kaḷiṅgamaṃ viya jigucchamaṇehi nātīhi. ||
 chaḍḍūna naṃ susāne parabhattaṃ nhāyanti jigucchantā |
 niyakā mātāpitaraṃ kiṃ pana sādharmaṇā janatā. ||
 ajjhositā asāre kaḷevare aṭṭhinahārusaṃghāte |
 khelaṃsumucchāssavaparipuṇṇe pūtikāyaṃhi. ||
 yo naṃ vinibbhujitvā abbhantaṃ assa bāhiraṃ kayirā |
 gandhassa asamaṇā sakā pi mātā jiguccheyya. ||
 khandhadhātuāyatanam saṅkhatam jātimūlakaṃ |
 dukkhaṃ yoniso aruciṃ bhaṇanti vāreyyaṃ kissa iccheyyaṃ. ||
 divase divase tī sattisatāni navanavā pateyyuṃ kāyaṃhi |
 vassasataṃ pi ca ghāto seyyo dukkhassa c' eva khayō. ||
 ajjhupagacche ghātaṃ yo viññū evaṃ satthuno vacanaṃ |
 dīgho tesam saṃsāro punappunaṃ haññamānānaṃ. ||
 devesu manussesu ca tiracchānayaṇiyā asurakāye |
 petesu ca nirayesu ca aparimitā diyante ghātā. ||
 nirayesu bahū vinipātagatassa kilissamānassa |
 devesu pi attānaṃ nibbānasukhā paraṃ n'atthi. ||
 pattā te nibbānaṃ ye yuttā dasabalassa pāvacaṇe |
 appossukkā ghaṭenti jātimaraṇappahānāya. ||
 ajj'eva tāta abhinikkhamissaṃ bhogehi kiṃ asārehi |
 nibbiṇṇā me kāmā vantasamā tālāvatthukatā. ||
 sā c'evaṃ bhaṇati pitaraṃ Anikaratto ca yassa dinnā |
 upayāsi pītaṇṇāvuto vāreyyaṃ upaṭṭhite kāle. ||
 atha asitanicitamuduke kese khaggena chindiya |
 Sumedhā pāsādaṃ pidhatvā paṭhamajjhānaṃ samāpajji. ||

sā ca tahiṃ samāpannā Anikaratto ca āgato nagaram |
pāsāde 'va Sumedhā aniccasaññā su bhāveti. ||
sā ca manasikaroti Anikaratto ca āruhi turitaṃ |
maṇikanakabhūsitāṅgo katañjali yācati Sumedham. ||
rajje āṇā dhanam issariyam bhogā sukhā daharikā pi |
bhuñjāhi kāmabhoge kāmasukhā sudullabhā loke. ||
nissatṭham te rajjam bhoge bhuñjassu dehi dānāni |
mā dummanā ahosi mātāpitaro te dukkhitā ||
tan taṃ bhaṇati Sumedhā kāmehi anattikā vigatamohā |
mā kāme abhinandi kāmesv ādīnavam passa. ||
cātuddīpo rājā Mandhātā āsi kāmabhoginam aggo |
atitto kālaṅkato na c'assa paripūrītā icchā. ||
satta ratanāni vasseyya vuṭṭhimā dasadisā samantena |
na c'atthi titti kāmānam atittā 'va maranti narā. ||
asisulūpamā kāmā kāmā sappasiropamā |
ukkopamā anudahanti atṭhikaṅkālasannibhā. ||
aniccā addhuvā kāmā bahudukkhā mahāvisā |
ayoguḷo va santatto aghamūlā dukkhapphalā. ||
rikkhapphalūpamā kāmā maṃsapesūpamā dukhā |
supinopamā vañcaniyā kāmā yācitakūpamā. ||
sattisulūpamā kāmā rogo gaṇḍo agham nigham |
aṅgārakāsusadisā aghamūlam bhayaṃ vadho. ||
evaṃ bahudukkhā kāmā akkhātā antarāyikā |
gacchatha na me bhavagate vissāso atthi attano. ||
kiṃ mama paro karissati attano sīsamhi ḍayhamānamhi |
anubandhe jarāmarāṇe tassa ghātāya ghaṭitabbam ||
dvāram apāpuṇitvāna 'yaṃ mātāpitaro Anikarattañ ca |
disvāna chamaṃ nisinne rodante idam avoca. ||
dīgho bālānam saṃsāro punappunam ca rodatam |
anamatagge pitu marāṇe bhātu vadhe attano ca vadhe. ||
assu thaññam rudhiram saṃsāram anamataggato saratha |
sattānam saṃsaritam sarāhi atṭhīnañ ca sannicayam. ||
sara caturro 'dadhī upanīte assuthaññarudhiramhi |
sara ekakappam atṭhīnam sañcayam Vipulena samam. ||
anamatagge saṃsarato mahim Jambudīpaṃ upanītam |
kolaṭṭhimattaguḷikā mātāpitusv eva na ppahonti. ||

sara tiṇakatṭham sākḥāpalāsaṃ upanītaṃ anamataggato |
pitusu caturaṅgulikā ghaṭikā pitupitusv eva na ppahonti. ||
sara kāṇakacchapam pubbe samudde aparato ca yugacchiddam |
siram tassa ca paṭimukkam manussalābhamhi opammaṃ. ||
sara rūpam phenapiṇḍopamassa kāyakalino asārassa |
khandhe passa anicce sarāhi niraye bahuvighāte. ||
sara kaṭasim vadḍhente punappunaṃ tāsū tāsū jātisū |
sara kumbhilabhayāni ca sarāhi cattāri saccāni. ||
amatamhi vijjamāne kin tava pañcakaṭukena pītena |
sabbā hi kāmaratiyo kaṭukatarā pañcakaṭukena ||
amatamhi vijjamāne kin tava kāmehi ye pariḷāhā |
sabbā hi kāmaratiyo jalitā kuthitā kupitā santāpitā ||
asapattamhi samāne kin tava kāmehi ye bahusapattā |
rājaggicoraudakappiyehi sādḥāraṇā kāmā bahusapattā ||
mokkhamhi vijjamāne kin tava kāmehi yesu vadhabandho |
kāmesu hi vadhabandho kāmakāmā dukkhāni anubhonti. ||
ādīpitā tiṇukkā gaṇhantaṃ dahanti n'eva muñcantam |
ukkopamā hi kāmā dahanti ye te na muñcanti. ||
mā appakassa hetu kāmasukhassa vipulaṃ jahi sukhaṃ |
mā puthulomo va baḷisaṃ gilītvā pacchā vihaññasi. ||
kāmaṃ kāmesu damassu tāva sunakho va saṅkhalābaddho |
khāhinti khu taṃ kāmā chātā sunakhaṃ va caṇḍālā. ||
aparimitaṃ ca dukkhaṃ bahūni ca cittadomanassāni |
anubhohisi kāmesu yutto paṭinissaja addhuve kāme. ||
ajaramhi vijjamāne kin tava kāmehi ye sujarā |
maraṇabyādhigahitā sabbā sabbattha jātiyo. ||
idam ajaram idam amaraṃ idam ajarāmarāṇapadam asokaṃ |
asapattam asambādham akhalitam abhayaṃ nirupatāpam ||
adhigatam idam bahūhi amataṃ ajjāpi ca labhanīyam idam |
yo yoniso payuñjati na ca sakkā aghaṭamānena ||
evaṃ bhaṇati Sumedhā saṅkhāragate ratim alabhamānā |
anunentī Anīkarattaṃ kese 'va chamaṃ chupī Sumedhā. ||
utthāya Anīkaratto pañjaliko yāci tassā pitaraṃ so |
vissajjetha Sumedham pabbajitum vimokkhasaccadassā. ||
vissajjitā mātāpitūhi pabbaji sokabhayaabhītā |
cha abhiññā sacchikatā aggaphalaṃ sikkhamānāya ||

acchariyam abbhutan taṃ nibbānaṃ āsi rājakaññāya |
pubbenivāsacaritaṃ yathā byākari pacchime kāle. ||
bhagavati Kaṇāgamane saṃghārāmaṃhi navanivesaṃhi |
sakhiyo tiṇi janiyo vihāradānaṃ adāsimaṃhā. ||
dasakkhattuṃ satakkhattuṃ dasasatakkhattuṃ satāni ca
satakkhattuṃ |

Devesu upapajjimaṃ ko pana vādo manussesu. ||
devesu mahiddhikā ahumaṃhā manussakamaṃhi ko pana vādo |
sattaratanassa mahesī itthiratanamaṃ ahaṃ āsimaṃ. ||
so hetu so pabhavo taṃ mūlaṃ satthu sāsane khanti |
taṃ paṭhamasamodhānaṃ taṃ dhammaratāya nibbānaṃ ||
evaṃ kathenti ye saddhanti vacanaṃ anomapaññassa |
nibbindanti bhavagate nibbinditvā virajjanti ti. ||

BUDDHĀPADĀNA

(Apadāna)

Namo tassa bhagavato arahato sammāsambuddhassa.

1. Atha Buddhāpadānāni suṇātha suddhamānasā
tiṃsapāramīsampunṇā dhammarājā asaṅkhiyā.
2. Sambodhiṃ Buddhasetthānaṃ sasaṅghe lokanāyake
dasaṅgulī namassitvā sirasā abhivādayiṃ.
3. Yāvatā Buddhakhettesu ratanā vijjanti 'saṅkhiyā
ākāsaṭṭhā ca bhūmaṭṭhā manasā sabbam āhare.
4. Tattha rūpiyabhūmiyaṃ pāsādaṃ māpaye ahaṃ
'nekabhūmiṃ ratanamayaṃ ubbidham nabbam uggataṃ.
5. Vicittathambhaṃ sukataṃ suvibhattaṃ mahārahaṃ
kankāmayasaṅghātaṃ toraṇacchattamaṇḍitaṃ.
6. Paṭhamā veluriyā bhūmi vimalabbhasamā subhā
naḷinājalajākiṇṇā varakaṇcanabhūmiyā
7. Pavāḷaṃ sapavāḷavaṇṇā kāci lohita-kāsubhā
indagopakavaṇṇābhā bhūmi obhāsati disā.
8. Suvibhattā gharamukhā niyyuhā sīhapañjarā
caturo vedikā jālā gandhavelā manoramā.
9. Nīlā pītā lohita-kā odātā suddhakālākā
kūṭāgāravarūpetā sattaratanavibhūsitā.
10. Olokamayā padumā vālāvihaṅgasobhitā
nakkhattatārakākiṇṇā candasuriyehi maṇḍitā
11. Hemajālana saṅchannā soṇṇakiṇṇikāyutā
vātavegena kūjanti soṇṇamālā manoramā.
12. Mañjetthakaṃ lohita-kā pītakaṃ haripañjaraṃ
nānāraṅgehi sampītaṃ ussitaddhajamālīnī.
13. Nānābahū 'neka-satā phalakā rajatāmāyā
maṇimayā lohitaṅkā masāragallamayā tathā
14. Nānāsayanavicittā saṅhākāsikasanthatā
kambalā dukulā cīnā paṭṭuṇṇā paṇḍupāvurā
vividhattharaṇaṃ sabbam manasā paññapem ahaṃ.

15. Tāsu tāsveva bhūmisu ratanakūṭalaṅkatam
maṇiverocanā ukkā dhārayantā sutitṭhare.
16. Sobhanti esikā thambhā subhā kañcanatorañā
jambonadā sāramayā atho rajatamayā pi ca.
17. 'Nekāsandhīsu vibhattā kavāṭaggaḷacittitā
ubhato puṇṇaghatā 'neke padumuppalasamyutā.
18. Atīte sabba-Buddhe ca sasaṅghe lokanāyake
pakatīvaṇṇarūpena nimminivā sasāvake.
19. Tena dvārena pavisitvā sabbe Buddhā sasāvakā
sabbasovaṇṇaye pīthe nisinnā ariyamaṇḍalā.
20. Ye ca etarahi atthi Buddhā loke anuttarā
atītā vattamānā ca bhavanam sabbe samāruhum.
21. Paccekabuddhe 'nekasate sayambhū aparājite
atīte vattamāne ca bhavanam sabbe samāharim.
22. Kapparukkhā bahū atthi ye dibbā ye ca mānusa
sabbam dussam samāhantvā acchāдеми ticīvaram.
23. Khajjam bhojjam sāyaniam sampannam pānabhojanam
maṇimaye subhe patte sampūretvā adās' aham
24. Dibbavatthā samāhutvā maṭṭhacīvarasamyutā
madhurā sakkharā ceva telā ca madhuphāṇitā
tappitā paramannena sabbe te ariyamaṇḍalā.
25. Ratanagabbham pavisitvā kesari va guhāsaya
mahārahamhi sayane sīhaseyyam akappayum
26. Sampajānā samutṭhāya sayane pallaṅkam ābhujum
gocaram sabbabuddhānam jhānaratisamappitā.
27. Aññe dhammāni desenti aññe kīḷanti iddhiyā
aññe abhiññā appenti abhiññā vasibhāvitā
vikubbanā vikubbanti aññe 'nekasatasahassiyo.
28. Buddhā pi buddhe pucchanti visayam sabbaññum ālayam
gambhīram nipuṇam ṭhānam paññāya vinibujjhare.
29. Sāvakā buddhe pucchanti buddhā pucchanti sāvake
aññamaññañ ca pucchanti aññamaññañ byākaronti te
30. Buddhā paccekabuddhā ca sāvakā paricārakā
evam ratisu rammānā pāsāde bhiramanti te.
31. Suvaṇṇajālābhi samyuttam rajatajālamanīhi ca
muttajālāparikkhittam chattam dhārentu matthake.

32. Bhavantu celavitānā soṇṇatārakacittitā
vicittā malyavitatā sabbe dhārentu matthake.
33. Vitatā malyadāmehi gandhadāmehi sobhitā
dussadāmehi parikiṇṇā ratanadā mavibhūsitā.
34. Pupphābhikiṇṇā sucittā surabhigandhadhūpitā
gandhapañcaṅgulaṅkitā hemacchadanachāditā.
35. Catuddisā pokkharaṇṇo padumuppalasanthatā
sovaṇṇarūpe khāyantu padumareṇurajuggatā.
36. Pupphantu pādapā sabbe pāsādassa samantato
sayaṇ ca pupphā muñcitvā gandhā bhavanam okirum.
37. Sikhino tattha naccantu divyā haṃsā pakūjare
karavikā ca gāyantu dijasaṅghā samantato.
38. Bheriyo sabbā vajjantu vīṇā sabba ravantu tā
sabbā saṅgīti vattantu pāsādassa samantato.
39. Yāvatā buddhakhettamhi cakkavāle ca-m-uppari
mahantā jotisampannā acchiddā ratanāmayā
40. Titthantu soṇṇapallankā ; dīparukkhā jalantu te
bhavantu ekapajjotā dasasahassī paramparā.
41. Gaṇikā lāsikā c' eva naccantu accharāgaṇā
nānāraṅgā padissantu pāsādassa samantato.
42. Dumagge pabbatagge vā Sinerugirimuddhane
ussāpemi dhajam sabbam vicittam pañcavaṇṇikam.
43. Nārā nāgā ca gandhabbā sabbe devā upentu te
namassantā pañjalikā pāsadam parivārayum.
44. Yam kiñci kusalam kammam kattabbam kiriyaṃ mama
kāyena vācā manasā tidase sukataṃ kataṃ.
45. Ye sattā saññino atthi ye ca sattā asaññino
kataṃ puññaphalam mayham sabbe bhāgī bhavantu te.
46. Yesam kataṃ suviditam dinnam puññaphalam mayā
ye ca tattha na jānanti devā gantvā nivedayum.
47. Sabbe lokamhi ye sattā jivantāhārahetukā
manuññam bhojanam sabbam labhantu mama cetasā.
48. Manasā dānam mayā dinnam manasā pasādam āvaḥim.
pūjitā sabba-Sambuddhā paccekā jinasāvaka.
49. Tena kammena sukatenā cetanā pañidhīhi ca
jahitvā mānusaṃ deham Tāvatiṃsam agaṇch' aham.
50. Dube bhava pajānāmi devatte atha mānuse
aññaṃ gatiṃ na jānāmi manasā patthanāphalam.

51. Devānaṃ adhiko homi bhavāmi manujādhipo
rūpalakkhaṇasampanno paññāya asamo bhavē.
52. Bhojanaṃ vicidhaṃ seṭṭhaṃ ratanaṃ ca anappakaṃ
nānāvidhāni vatthāni nabhā khippaṃ upenti maṃ.
53. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi dibbā bhakkhā upenti maṃ.
54. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi ratanā sabbe upenti me.
55. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi sabbe gandhā upenti me.
56. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi sabbe yānā upenti me.
57. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi sabbe mālā upenti me.
58. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi alaṅkāra upenti me.
59. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi sabbā kaññā upenti me.
60. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi upenti madhusakkharā.
61. Puthavyā pabbate c' eva ākāse udaye vane
yamyam hatthaṃ pasāremi sabbe khajjā upenti maṃ.
62. Adhane addhikajane yācake ca pathāvino
yam me kataṃ dānavaraṃ sambodhivarapattiyā.
63. Nādento pabbataṃ seḷaṃ gajjento bahalaṃ girim
sadevalokaṃ hāsento buddho loka bhavāmi ahaṃ.
64. Disā dasavidhā loka yāyato n' atthi antakaṃ
tasmiṃ ca disābhāgamhi buddhakhettā asaṅkhiyā.
65. Pabhāpakittitā mayhaṃ yamakā raṃsivāhanā
etth' antare raṃsijālaṃ āloko vipulo bhavē.
66. Ettake lokadhātumhi sabbe passantu maṃ janā
sabbe ca sumanā hontu sabbe maṃ anuvattare.
67. Visiṭṭhamadhunādena amataṃ bherim āhane
etth' antare janā sabbe suṇantu madhuraṃ giram.
68. Dhammameghena vassante sabbe hontu anāsavā
ye 'ttha pacchimakā sattā sotāpannā bhavantu te.
69. Datvā dātabbakaṃ dānaṃ sīlaṃ pūretv' asesato
nekkhamme pāramiṃ patvā patto sambodhim uttamaṃ.

70. Paṇḍite paripucchitvā katvā viriyam uttamam
khantiyā pāramiṃ gantvā patto sambodhim uttamam.
71. Katvā saccam adhiṭṭhānam pūretvā saccapāramiṃ
mettāya pāramiṃ gantvā patto sambodhim uttamam.
72. Lābhālābhe sukhe dukkhe sammāne ca vimānane
sabbattha samako hutvā patto sambodhim uttamam
73. Kosajjam bhayato disvā viriyañ cāpi khemato
āradhavīriyā hotha esā Buddhānusāsani.
74. Vivādam bhayato disvā avivādam ca khemato
samaggā sakhilā hotha esā Buddhānusāsani.
75. Pamādam bhayato disvā appamādañ ca khemato
bhāvēth' atthaṅgikam maggam esā Buddhānusāsani.
76. Samāgatā bahū Buddhā arahanto ca sabbaso
Sambuddhe arahante ca vandamānā namassatha.
77. Evaṃ acintiyā Buddhā Buddhadhammā acintiyā
acintiyesu pasannānam vipāko hoti acintiyō ti.

Ittham sudam Bhagavā attano buddhacaritam sam
bhāvayamāno Buddhānam 'padāniyam nāma dhamma-
pariyāyam abhāsithā ti.

Buddhāpadānam samattam.

SĀRIPUTTĀPADĀNAM

(Apadāna)

1. Himavantass' avidūre Lambako nāma pabbato
assamo sukato mayham paṇṇasālā sumāpitā.
2. Uttānakulā nadikā supatiṭṭhā manoramā
sasuddhapuḷinākiṇṇā avidūre mam' assamaṃ.
3. Asakkharā apabbhārā sādu appaṭigandhikā
sandati nadikā tattha sobhayantā mam' assamaṃ.
4. Kumbhīlā makarā c' ettha suṃsumārā ca kacchapā
sandati nadikā tattha sobhayantā mam' assamaṃ.
5. Pāṭhinā pāvusā macchā jalajā muṇjarohitā
vaggiḷā ca patāyanti sobhayantā mam' assamaṃ.
6. Ubho kulesu nadiyā pupphino phalino dumā
ubhato abhilambanti sobhayantā mam' assamaṃ.
7. Ambā kolakā tilakā pāṭalī sindhuvāritā
dibbā gandhā sampavanti pupphitā mama assame.
8. Campakā saḷalā nīpā nāgapunnāgaketakā
dibbā gandhā sampavanti pupphitā mama assame.
9. Atimuttā asokā ca bhaginimālā ca pupphitā
aṅkolā bimbijālā ca pupphitā mama assame.
10. Ketakā kandalī c' eva kebukā tiṇasūlikā
dibbā gandhā sampavanti sobhayantā mam' assamaṃ.
11. Kaṇṇikārā kaṇikā ca asanā añjani bahū
dibbā gandhā sampavanti sobhamānā mam' assamaṃ.
12. Punnāgā giripunnāgā koviḷārā ca pupphitā
dibbā gandhā sampavanti sobhayantā mam' assamaṃ.
13. Uddālakā ca kuṭajā kadambā vakuḷā bahū
dibbā gandhā sampavanti sobhayantā mam' assamaṃ.
14. Āḷakā isimuggā ca kadali mātulūṅgiyo
gandhodakena samvaddhā phalāni dhārayanti te.
15. Aññe pupphanti padumā aññe jāyanti kesarī
aññe opupphā padumā taḷāke pupphitā tadā.

16. Gabbhaṃ gaṇhanti padumā niddhāvanti muḷāliyo
siṅghāṭipattamākiṇṇā sobhayanti taḷākam tadā.
17. Nayitā ambagandhī ca utūḷhi bandhujīvākā
dibbā gandhā sampavanti taḷāke pupphitā tadā.
18. Pāṭhīnā pāvusā macchā valajā muṇjarohitā
saṅkulā maggurā c' eva vasanti taḷāke tadā.
19. Kumbhīlā sumsumārā ca tantiggāhā ca rakkhasā
ogahā ajagārā ca vasanti taḷāke tadā.
20. Pārevatā ravihaṃsā cakkavākā nadīcarā
kokilā sukasālī ca upajīvanti taṃ saram.
21. Kukutthakā kulīrakā vane pokkharasātakā
dindibhā suvapotā ca upajīvanti taṃ saram.
22. Haṃsā koṇcā mayūrā ca kokilā tambacūlakā
sampakā jīvajīvā ca upajīvanti taṃ saram.
23. Kosikā poṭṭhasīsā ca kurarā senakā bahū
mahākālā ca sakunā upajīvanti taṃ saram.
24. Pasadā' ca varāhā ca vakabheraṇḍakā bahū
rohiccā suggapotā ca upajīvanti taṃ saram.
25. Sīhā vyagghā ca dīpī ca acchakokataracchayo
tidhappabhinnā mātaṅgā upajīvanti taṃ saram.
26. Kinnarā vānarā c' eva atho pi vanakammikā
cetā ca luddakā c' eva upajīvanti taṃ saram.
27. Tiṇḍukāni piyālāni madhukekā sumāriyo
dhuvaphalāni dhārenti avidūre mam' assamaṃ.
28. Kosumbhā saḷalā nīpā sāraphalasamāyutā
dhuvam phalāni dhārenti avidūre mam' assamaṃ.
29. Harīṭakā āmalakā ambā jambuvibhīṭakā
kolā bhallātakā bellā phalāni dhārayanti te.
30. Ālulā ca kalambā ca bilāni takkaḷāni ca
jīvākā sahakā c' eva bahukā mama assame.
31. Assamassāvidūramhi taḷākā su-sunimmitā
acchodakā sitajalā supatitthā manoramā.
32. Padumuppalasañchannā puṇḍarīkasamāyutā
mandālakehi sañchannā dibbo gandho pavāyati.
33. Evaṃ sabbaṅgasampanne pupphite phalite vane
sukate assame ramme viharāmi ahaṃ tadā.
34. Sīlavā vatasampanno jhāyī jhānarato sadā
pañcābhiññāphalappatto Suruci nāma tāpasō.

35. Catubbīsasahassāni sissā mayhaṃ upatṭhaham
sabbe ca brāhmaṇā ete jātīmanto yasassino.
36. Lakkhaṇe itihāse ca sanighaṇḍu sakeṭubhe
padakā veyyākaraṇā saddhamme pāramiṅgatā.
37. Uppādesu nimittesu lakkhaṇesu ca kovidā
paṭṭhābhummantalikkhe te mama sissā susikkhitā.
38. Appicchā nipakā ete appāhārā aloḷupā
lābhālābhena santuṭṭhā parivārenti maṃ sadā.
39. Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiṇcaṇaṃ patthayantā parivārenti maṃ sadā.
40. Abhiññāpāramipattā pettike gocare ratā.
antalikkhacarā dhīrā parivārenti maṃ sadā.
41. Saṃvutā chasu dvāresu anejā rakkhittindriyā
asaṃsatṭhā ca te dhīrā mama sissā durāsadā.
42. Pallaṅkena nisajjāya thānā caṅkamanena ca
vītināmenti te rattim mama sissā durāsadā.
43. Rajanīye na rajjanti dosanīye na dussare
mohanīye na muyhanti mama sissā durāsadā.
44. Iddhivīmaṃsamānā te vattanti niccakālikam
paṭhavim te pakampenti sārambhena durāsadā.
45. Kīlamānā ca te sissā kīlanti jhānakīlitaṃ
jambuto phalam ānenti mama sissā durāsadā.
46. Aññe gacchanti Goyānaṃ aññe Pubbavidehanaṃ
aññe Uttarakurum ca mama sissā durāsadā.
47. Purato khārim pesenti pacchato ca vajanti te
catuvīsamsahashehi chāditam hoti ambaram
48. Aggipākī anaggī ca dantodukkhalikā pi ca
asmaṇa koṭṭhikā keci pavattaphalabhojanā.
49. Udakorohakā keci sāyam pāto suciratā
toyābhisekacaraṇā mama sissā durāsadā.
50. Parūlhakacchanakharomā paṅkadantā rajassirā
gandhitā silagandhena mama sissā durāsadā.
51. Pāto 'va sannipātetvā jaṭilā uggatāpanā
labhālabham pakittetvā gacchanti ambare tadā.
52. Etesam pakkamantānaṃ mahāsaddo pavattati
ajinacammaṃsaddena moditā honti devatā.
53. disodisaṃ pakkamanti antalikkhacarā isī
sakabalen' upatthaddhā te gacchanti yadicchakam.

54. Pathavīkampakā ete sabbe 'va nabhacārino
uggatejā duppasahā sāgaro 'va akkhobhiyā.
55. Thānacaṇkamīyā keci, keci nesajjikā isī
pavattabhojanā keci mama sissā durāsadā.
56. Mettāvihārino ete hitesī sabbapāṇinaṃ
anattukkaṃsakā sabbe na te vambhenti kassaci.
57. Sīharājā va 'sambhīto gajarājā va thāmavā
durāsadā vyaggha-r-iva āgacchanti mam antike.,
58. Vijjādhara ca devatā nāga-gandhabba-rakkhasā
kumbhaṇḍā dānavā garuḷā upajīvanti taṃ saraṃ.
59. Te jaṭā khāribhārikā ajinuttaravāsino
antalikkhacarā sabbe upajīvanti taṃ saraṃ.
60. Tadānucchavikā ete aññamaññaṃ sagāravā
catubbīsamsahassānaṃ khittasaddo na vijjati.
61. pāde pādaṃ nikkhipantā appasaddā susaṃvutā
upasaṅkamma sabbe va sirasā vandare mamaṃ.
62. Tehi sissehi parivuto santehi ca tapassihi
vasāmi assame tattha jhāyī jhānarato ahaṃ.
63. Isīnaṃ sīlagandhena pupphagandhena cūbhayaṃ
phalinaṃ phalagandhena gandhito hoti assamo.
64. Rattindivaṃ na jānāmi arati me na vijjati
sake sisse ovaḍanto bhiyyo hāsaṃ labhām' ahaṃ.
65. Pupphānaṃ pupphamānānaṃ phalānaṃ cāpi paccataṃ
dibbā gandhā pavāyanti sobhayantā mam' assamaṃ.
66. Samādhimhā vuṭṭhahitvā ātāpi nipako ahaṃ
khāribhāraṃ gahetvāna vanam ajjhogahiṃ ahaṃ.
67. Uppāde supine cāpi lakkhaṇe susikkhito
pavattamānaṃ mantapadaṃ dharayāmi ahaṃ tadā.
68. Anomadassī bhagavā lokajettho narāsabho
vivekakāmo sambuddho Himavantam upāgamī.
69. Ajjhogahetvā Himavantam aggo kāruṇiko muni
pallaṅkam ābhujitvāna nisīdi purisuttamo.
70. Tatth'addassāsīṃ sambuddhaṃ sappabhāsaṃ manoramam
indivaraṃ va jalitaṃ ādittaṃ va hutāsaṃ.
71. Jalantaṃ dīparukkhaṃ va vijjumaṃ abbhaghane yathā
suphullaṃ sālārājaṃ va addasaṃ lokanāyakaṃ.
72. Ayaṃ nāgo mahāvīro dukkhass' antakaro muni
idaṃ dassanaṃ āgamma sabbe dukkhā pamuccare.

73. Disvān' ahaṃ devadevaṃ lakkhaṇaṃ upadhārayiṃ
"Buddho nu kho na vā Buddho? Handa passāmi cakkhumāṃ"
74. Sahassārāṇi cakkāṇi dissanti caraṇuttame
lakkhaṇāṇi 'ssa disvāna nīṭṭhaṃ gacchiṃ Tathāgate.
75. Sammajjaṇiṃ gahetvāna sammajjitvān' ahaṃ tadā
aṭṭha pupphe samānetva buddhasetṭhaṃ apūjayiṃ.
76. Pūjayitvāna taṃ buddhaṃ oghatiṇṇaṃ anāsavaṃ
ekaṃsaṃ aḷinaṃ katvā namassiṃ lokanāyakaṃ.
77. Yena nāṇena sambuddho viharati anāsavo
taṃ nāṇaṃ kittayissāmi ; suṇātha mama bhāsato :
78. Samuddharas' imaṃ lokaṃ sayambhu amitodaya
tava dassanaṃ āgama kaṅkhāsotaṃ taranti te.
79. Tvaṃ satthā ca ketu ca dhajo yūpo ca paṇinaṃ
parāyano patiṭṭhā ca dīpo ca dipaduttamo.
80. Sakkā samudde udakaṃ pametum ālhakena vā
na tveva tava sabbaññū nāṇaṃ sakkā pametave.
81. dhāretuṃ pathaviṃ sakkā ṭhapetvā tulamaṇḍale
na tveva tava sabbaññū nāṇaṃ sakkā pametave.
82. Ākāsaṃ minituṃ sakkā rajjuyā aṅguleṇa vā
na tveva tava sabbaññū nāṇaṃ sakkā pametave.
83. Mhāsamudde udakaṃ paṭhaviṃ cākhilaṇ jahe
buddhañāṇaṃ upādāya upamā te na yujjare.
84. Sadevakassa lokassa cittaṃ yesaṃ pavattati
antojālagatā ete tava nāṇamhi cakkhumā.
85. Yena nāṇena patto 'si kevalaṃ bodhim uttamaṃ
tena nāṇena sabbaññū maddasi paratitthiye.
86. Imā gāthā paṭhitvāna suruci nāma tāpaso
aḷinaṃ pattharitvāna paṭhaviyaṃ nisīdi so.
87. Cullāsītisahassāṇi ajjhogālho mahaṇṇave
accuggato tāvad eva girirājā pavuccati.
88. Tāva accuggato Neru āyato vitthato ca so
cuṇṇito aṇubhedena koṭisatasahassiyo
89. Lakkhe ṭhapīyamānaṃ parikkhayam agacchatha ;
na tveva tava sabbaññū nāṇaṃ sakkā pametave.
90. Sukhumacchikena jālena udakaṃ yo parikkhiṇe
ye keci uduke paṇā antojālagatā siyumu.
91. Tath' eva hi mahāvīra ye keci puthutitthiyā
ditthīgahanapakkhandā parāmasena mohitā.

92. Tava suddhena ñāṇena anāvaraṇadassinā
antojālagatā ete ñāṇaṃ te nātivattare.
93. Bhagavā ca tamhi samaye Anomadassī mahāyaso
vutṭhahitvā samādhimhā disaṃ olokayī jino.
94. Anomadassī-munino Nisabho nāma sāvako
parivuto satahassehi santacittehi tādihi
95. Khīṇāsavehi suddhehi chaḷabhiññehi tādihi
cittam aññāya buddhassa upesi lokanāyakam.
96. Antalikkhe ṭhitā tattha padakkhiṇam akaṃsu te
namassantā pañjalikā orohuṃ buddhasantike.
97. Anomadassī bhagavā lokajetṭho narāsabho
bhikkhusaṅghe nisīditvā sitaṃ pātukarī jino.
98. Varuṇo nāma upaṭṭhāko sabbaññussa mahesino
ekaṃsaṃ cīvaram katvā apucchi lokanāyakam :
99. Ko nu kho bhagavā hetu sitakammassa satthuno?
na hi buddhā ahetuhi sitaṃ pātukaronti te.
100. Anomadassī bhagavā lokajetṭho narāsabho
saṅghamajjhe nisīditvā imaṃ gātham abhāsatha :
101. Yo maṃ pupphena pūjesi ñāṇaṃ cāpi anutthunī
tam ahaṃ kittayissāmi ; suṇātha mama bhāsato :
102. Buddhassa giram aññāya sabbe devā samāgatā
saddhammaṃ sotukāmā te sambuddham upasaṅkamum.
103. Dasasu lokadhātūsu devakāyā mahiddhikā
saddhammaṃ sotukāmā te sambuddham upasaṅkamum.
104. Hatthī assā rathā pattī senā ca caturaṅginī
parivārenti taṃ niccaṃ buddhapūjay' idaṃ phalaṃ.
105. Saṭṭhimturiyasahassāni bheriyo samalaṅkatā
upaṭṭhissanti taṃ niccaṃ buddhapūjay' idaṃ phalaṃ.
106. Soḷasitthisahassāni nāriyo samalaṅkatā
vicittavatthābharaṇā āmuttamaṇikuṇḍalā
107. Aḷārapamhāhasulā susaṇṇā tanumajjhimā
parivārenti taṃ niccaṃ buddhapūjay' idaṃ phalaṃ
108. Kappasatasahassāni devaloke ramissati
sahassakkhattuṃ cakkavattī rājā ratṭhe bhavissati.
109. Sahassakkhattuṃ devindo devarajjaṃ karissati
padesarajjaṃ vipulaṃ gaṇanāto asaṅkhiyam.
110. Pacchime bhava sampatte manussattaṃ gamissati
brāhmaṇī Sāriyā nāma dhārayissati kucchinā.

111. Mātuyā nāmagottena paññāyissati yaṃ maro
Sāriputto ti nāmena tikkhapañño bhavissati.
112. Asītikoṭī chaddetvā pabbajissati 'kiñcano
gavesanto santipadam carissati mahim imaṃ.
113. Aparimeyye ito kappe Okkākakulasambhavo
Gotamo nāmagottena satthā loke bhavissati.
114. Tassa dhammesu dāyādo oraso dhammanimmito
Sāriputto ti nāmena hessati aggasāvako.
115. Ayaṃ Bhāgīrasī Gaṅgā Himavantā pabhāvita
mahāsamuddaṃ appeti tappayantī mahodadhiṃ
116. Tath' evāyaṃ Sāriputto Sāketīsu visārado
paññāya pāramiṃ gantvā tappayissati paṇino.
117. Himavantam upādāya sāgaraṃ ca mahodadhiṃ
etthantare yaṃ puliṇaṃ gaṇanāto asaṅkhiyaṃ.
118. Tam pi sakkā asesena saṅkhātum gaṇanā yathā
na tveva Sāriputtassa paññāy' anto bhavissati.
119. Lakkhe ṭhapīyamānamhi khīye Gaṅgāya vālukā
na tveva Sāriputtassa paññāy' anto bhavissati.
120. Mahāsamudde ūmiyo gaṇanāto asaṅkhiyā
tath' eva Sāriputtassa paññāy' anto na hessati.
121. Ārādhayitvā sambuddhaṃ Gotamaṃ Sakyapuṅgavaṃ
paññāya pāramiṃ gantvā hessati aggasāvako.
122. Pavattitaṃ dhammacakkaṃ Sakyaputtaena tādinā
anuvattessati sammā vassanto dhammavutṭhiyo.
123. Sabbam etam abhiññāya Gotamo Sakyapuṅgavo
bhikkhusaṅhe nisīditvā aggaṭṭhāne ṭhappessati.
124. Aho me sukataṃ kammaṃ Anomadassissa satthuno
yassāhaṃ kāraṃ katvāna sabbattha pāramiṅgato.
125. Aparimeyye kataṃ kammaṃ phalaṃ dassesi me idha
sumutto saravego 'va kilese jhāpayiṃ ahaṃ
126. Asaṅkhatam gavesanto nibbānaṃ acalaṃ padaṃ
vicinaṃ titthiye sabbe esāhaṃ saṃsariṃ bhava.
127. Yathāpi vyādhito poso pariyeseyya osadhaṃ
vicineyyā vanaṃ sabbam vyādhino parimuttiyā
128. Asaṅkhatam gavesanto nibbānaṃ amataṃ padaṃ
avyākiṇṇaṃ pañcasataṃ pabbajiṃ isipabbajjaṃ
129. Jaṭābhārena bharito ajinuttaranivās' ahaṃ
abhiññāpāramiṃ gantvā brahmalokaṃ agacch' ahaṃ

130. N' atthi bāhirake buddhī t̥hapetvā jinasāsanam
ye keci buddhimā sattā bujjhanti jinasāsanam.
131. Atthakāmaṃ mamaṃ etaṃ nayidaṃ iti 'haṃ tadā
asaṅkhatam gavesanto kutittham sañcarim aham.
132. Yathā sārattiko poso kadaliṃ chetvā phālaye
na tattha sāram vindeyyā sārena rittako hi so.
133. Tath' eva titthiyā loke nānādit̥thi bahujjanā
asaṅkhatena rittā va sārena kadali yathā.
134. Pacchime bhave sampatte brahmabandhu ahos' aham
koṭiyo satam chaḍḍayitvā pabbajim anāgāriyam.
Paṭhamaka-bhāṇavāram.
135. Ajjhāyako mantadharo tiṇṇam vedāna pāragū
brāhmaṇo Sañjayo nāma tassa mūle vasām' aham.
136. Sāvako te mahāvīra Assaji nāma brāhmaṇo
durāsado uggatejo piṇḍāya carati sadā.
137. Tam addasāsim sappaññaṃ munim mone samāhitam
santacittam mahānāgam suphullam padumam yathā.
138. Disvā me cittam uppajji sudantam suddhamānasam.
usabham pavaram vīram arahāyam bhavissati.
139. Pāsādiko iriyati abhirūpo susamvuto
uttame damathe danto amatadassī bhavissati.
140. Yannūnāham uttamattam puccheyyam tuṭṭhamānasam
so me puṭṭho kathessati paṭipucchām' aham tadā.
141. Piṇḍacāram carantassa pacchato agamās' aham
okāsam paṭimānento pucchitum amatam padam.
142. Vīthantare anuppattam upagantvā pucchi 'ham :
Katham gotto 'si tvam dhīra ; kassa sisso 'si mārisa?
143. So me puṭṭho vyākāsi asambhīto va kesarī :
Buddho loke samuppanno tassa sisso 'mhi sāvako.
144. Kīdisan te mahāvīra anujāta-mahāyaso
buddhassa sāsanam dhammam sādhu me kathayass' ubho.
145. So me puṭṭho kathī sabbam gambhīram nipuṇam padam
taṇhasallassa hantāram sabbadukkhāpanudanam.
146. Ye dhammā hetuppabhavā tesam hetum Tathāgato āha
tesaṇ ca yo nirodho evam vādi mahāsamaṇo.
147. So 'ham vissajjite pañhe paṭhamam phalam ajjhagam
virajo vimalo āsim sutvāna jinasāsanam.

148. Sutvāna munino vākyam passitvā dhammam uttamam
pariyogāḷhasaddhammo imam gātham abhās ' aham :
149. "Es' eva dhammo yadi tāvad eva paccavyathā padam asokam
aditṭham abbhatītam bahukehi kappanahutehi."
150. Sāham dhammam gavesanto kutitthe sañcarim aham
so me attho anuppatto kālo me na ppamajjitum.
151. Tosito 'ham Assajinā patvāna acalam padam
sahāyakam gavesanto assamam agamās' aham.
152. Dūrato 'va mamam disvā sahāyo me susikkhito
iriyāpathasampanno idam vacanam abravī :
153. Pasannamukhanetto 'si muni munibhāvo 'va dissati
amatādhigato kacci nibbānam accutam padam.
154. Subhānurūpo āyāsi anejjaṅkārito viya
danto ca uttamadamathe upasanto 'si brāhmaṇa.
155. Amatam mayā adhigatam sokasallavinodam
tuvam pi adhigacchehi gacchāma buddhasantikam.
156. Sādhū ti so paṭissutvā sahāyo me susikkhito
hatthena hattham ganhitvā upāgamī satthusantikam.
157. Ubho pi pabbajissāma Sakyaputta tav' antike
tava sāsanaṃ āgama viharāma anāsavā.
158. Kolito iddhiyā seṭṭho ; aham paññāya pārago
ubho ca ekato hutvā sāsanaṃ sobhayāmase
159. Apariyositasāṅkappo kutitthe sañcarim aham
tava dassanaṃ āgama saṅkappo pūrito mama.
160. Paṭhaviyam patitṭhāya pupphanti samaye dumā
dibbā gandhā sampavanti tosentī sabbapāṇinaṃ.
161. Tath' evāham mahāvīra Sakyaputta mahāyasa
sāsane te patitṭhāya samay' esāmi pupphitum.
162. Vimuttipuppham esanto bhavasamsāramocanaṃ
vimutti-pupphalābhena tosemi sabbapāṇinaṃ.
163. Yāvatā buddhakhetamhi ṭhapetvāna mahāmuniṃ
paññāya sadiso n' atthi tava puttassa cakkhumā.
164. Suvinītā ca te sissā parisā ca susikkhitā
uttame damathe dantā parivārenti tam sadā.
165. Jhāyī jhāna ratā dhīrā santacittā samāhitā
munī moneyya-sampannā parivārenti tam sadā.
166. Apicchā nipakā dhīrā appāhārā alolupā
lābhālābhena santuṭṭhā parivārenti tam sadā.

167. Āraññakā dhutaratā jhāyino lūkhacīvarā
vivekābhiratā dhīrā parivārenti taṃ sadā.
168. Paṭipannā phalaṭṭhā ca sekhā phalasamaṅgino
āsimsakā uttamattamaṃ parivārenti taṃ sadā.
169. Sotāpannā ca vimalā sakadāgāmino ca ye
anāgāmi ca arahā parivārenti taṃ sadā.
170. Satipaṭṭhānakusalā bojjaṅgābhāvanāratā
sāvaka te bahū sabbe parivārenti taṃ sadā.
171. Iddhipādesu kusalā samādhībhāvanāratā
sammappadhānam anuyuktā parivārenti taṃ sadā.
172. Tevijjā chaḷabhiññā ca iddhiyā pāramiṅgatā
paññāya pāramipattā parivārenti taṃ sadā.
173. Edisā te mahāvīra tava sissā susikkhitā
durāsadā uggatejā parivārenti taṃ sadā.
174. Tehi sissehi parivuto saññatehi tapassihi
migarājā v' asambhūto ulurājā va sobhasi.
175. Paṭhaviyaṃ paṭiṭṭhāya ruhanti dharaṇīruhā
vepullataṃ pāpuṇanti phalaṃ ca dassayanti te.
176. Paṭhavī sadiso tvaṃ 'si Sakyaputta mahāyasa
sasāne te paṭiṭṭhāya labhanti amataṃ phalaṃ.
177. Sindhū Sarasvatī c' eva nadiyā Candabhāgiyo
Gaṅgā ca Yamunā c' eva Sarabhū ca atho Mahī.
178. Etāsaṃ sandamānānaṃ sāgaro sampaticchati
jahanti purimaṃ nāmaṃ sāgaro te 'va nāyati.
179. Tath' ev' ime catuvaṇṇā pabbajitvā tav' antike
jahanti purimaṃ nāmaṃ buddhaputtā ti nāyare.
180. Yathāpi cando vimalo gacchaṃ ākāśadhātuyā
sabbe tāragāṇe loke ābhāya atirocati.
181. Tath' eva tvaṃ mahāvīra parivuto devamānuse
buddhakhettaṃ atikkamma jalasi sabbaḍā tuvaṃ.
182. Gambhīre utṭhitā ūmi na velam ativattati
sabbavelam paphusanti saṅcuṇṇā vikiranti tā.
183. Tath' eva titthiyā loke nānādiṭṭhī bahujjanā
dhammaṃ dhāritukāmā te n' ātivattanti taṃ munim.
184. Sac' eva taṃ pāpuṇanti paṭivādehi cakkhuma
tav antikaṃ upāgantvā saṅcuṇṇā 'va bhavanti te.
185. Yathāpi uḍake jātā kumudā maddālakā bahū
upalimpanti toyena kaddamakalalena ca.

186. Tath' eva bahukā sattā loke jātā virūhare
atṭitā rāgadosena kaddame kumudaṃ yathā.
187. Yathā padumaṃ jalajaṃ jalamajjhe virūhati
na so limpati toyena parisuddho hi kesarī.
188. Tath' eva tvaṃ mahāvīra loke jāto mahāmuni
no palimpasi lokena toyena padumaṃ yathā.
189. Yathāpi rammake māse bahū pupphanti vārijā
nātikkamanti taṃ māsam samayo pupphanāya so.
190. Tath' eva tvaṃ Sakyaputta pupphitā te vimuttiyā
sāsanam nātivattanti padumaṃ vārijaṃ yathā.
191. Supupphito sālārājā dibbagandham pavāyati
aṇṇasālehi parivuto sālārājā va sobhati.
192. Tath' eva tvaṃ mahāvīra buddhaṇṇena pupphito
bhikkhusaṅghena parivuto sālārājā va sobhasi.
193. Yathāpi selo Himavā osadho sabbapāṇinaṃ
nāgānam asurānaṃ ca devatānaṃ ca ālayo.
194. Tath' eva tvaṃ mahāvīra osadho viya pāṇinaṃ
tevijjā chaḷabhiññā ca iddhiyā pāramiṅgatā.
195. Anusiṭṭhā mahāvīra tayā kāruṇikena te
ramanti dhammaratiyā vasanti tava sāsane.
196. Migarājā yathā siho abhinikkhamma āsayā
catuddisā viloketvā tikkhattuṃ abhinādayi.
197. Sabbe migā uttasanti migarājassa gajjato
tathā hi jātīmā eso pasu tāseti sabbadā.
198. Gajjato te mahāvīra vasudhā sampakampati
bodhaneyyā 'va bojjhanti tasanti mārakāyikā.
199. Tasanti titthiyā sabbe nadato te mahāmuni
kākasena 'va vibbhantā migaraññā yathā migā.
200. Ye keci gaṇino loke satthāro ti pavuccare
paramparāgataṃ dhammaṃ desenti parisāya te.
201. Na h' eva tvaṃ mahāvīra dhammaṃ desesi pāṇinaṃ
samaṃ saccāni bujjhitvā kevalaṃ bodhipakkhikaṃ.
202. Āsayānusayaṃ natvā indriyānaṃ phalāphalaṃ
bhabbābhabbe viditvāna mahāmegho va gajjasi.
203. Cakkavālapariyantā nisinnā parisā bhava
nānādiṭṭhi vicintenti vimaticchedanāya taṃ.
204. Sabbesaṃ cittam aṇṇāya opammakusalo muni
ekaṃ pañhaṃ kathento 'va vimatin chindi pāṇinaṃ

205. Upadisasadiseh' eva vāsudhā pūritā bhavē
sabbe 'va te pañjalikā kittayum lokanāyakam.
206. Kappam 'vā te kittayantā nānāvaṇṇehi kittayum
parimetum na pappeyyum appameyyo Tathāgato.
207. Yathā sakena thāmena kittito hi mahājino
kappakoṭī pakittentā evamevam akittayum.
208. Sace hi koci devo vā manusso vā susikkhito
pūritam parikaḍḍheyya vighātam 'va labheyya so.
209. Sāsane te patitthāya Sakyaputta mahāyasa
paññāya pāramim gantvā viharāmi anāsavo.
210. Titthiye sampamaddāmi vattemi jinasāsanam
dhammasenāpati ajja Sakyaputtassa sāsane.
211. Aparimeyye katam kammam phalam dassesi me idha
sukhito saravego va kilese jhāpayi mamam.
212. Yo koci manujo bhāram dhāreyya matthake sadā
bhārena dukkhito assa bhāro hi bhārīto tathā.
213. Dayhamāno tih' aggīhi bhavesu saṃsarim aham
bharito bhavabhārena girim uccārito yathā.
214. Oropito ca me bhāro ; bhavā ugghātītā mayā
karaṇīyam katam sabbam Sakyaputtassa sāsane.
215. Yāvatā buddhakhettamhi thapetvā Sakyapuṇḍavam
aham aggo 'mhi paññāya sadiso me na vijjati.
216. Samādhimhi sukusalo iddhiyā pāramiṅgato.
icchamāno 'va 'ham ajja sahāyam abhinimmime.
217. Anupubbavīhāriṣṣa vasībhūto mahāmuni.
kathesi sāsanam mayham, nirodho sayanam mamam.
218. Dibbacakkhum visuddham me samādhikusalo aham
sammappadhānam anuyutto bojjhaṅgabhāvanārato.
219. Sāvakena hi pattabbam sabbam eva katam mamam
lokanātham thapetvāna sadiso me na vijjati.
220. Samāpattivinayakusalo jhānavimokkhānam khippalābhī
bojjhaṅgabhāvanārato sāvakaguṇapāramiṅgato 'smim.
221. Sāvakaguṇenāpi phusena buddhiyā purisuttamagāravā
saddhāya saṅgahitam cittam sadā sabrahmacārisu.
222. Uddhataviso va sappo chinnavisāno va usabho
nikkhittamānadappo upemi garugāravena gaṇam
223. Yadi rūpinī bhavēyya paññā me vasupatīnam sameyya.
Anomadassissa bhagavato phalam etan nānam thavanāya.

224. Pavattitaṃ dhammacakkaṃ Sakyaputtena tādinā
anuvattem' ahaṃ sammā nāṇathavanāy' idaṃ phalaṃ.
225. Mā me kadāci pāpiccho kusīto hīnavīriyo
appassuto anācāro sameto katthaci ahu.
226. Bahussuto ca medhāvī sīlesu susamāhito
cetosamathānuyukto api muddhani tiṭṭhatu.
227. Taṃ vo vadāmi bhaddante yāvant' ettha samāgatā
appicchā hotha santuṭṭhā jhāyī jhānaratā sadā.
228. Yam ahaṃ paṭhamam disvā virajo vimalo ahaṃ
so me ācariyo vīro Assaji nāma sāvako.
229. Tassāhaṃ vāhasā ajja dhammasenāpatī ahaṃ
sabbattha pāramiṃ patvā viharāmi anāsavo.
230. Yo me ācariyo āsi Assaji nāma sāvako
yassaṃ disāyaṃ vasati ussīsamhikaro ahaṃ
231. Mama kammaṃ saritvāna Gotamo Sakyapuṅgavo
bhikkhusaṅghe nisīditvā aggaṭṭhāne ṭhapesi maṃ.
232. Paṭisambhidā catasso vimokhā pi ca aṭṭh' ime
chaḍābhiññā sacchikatā kataṃ buddhassa sāsanam ti
Itthaṃ sudaṃ āyasmā Sāriputto thero imā gāthāyo abhāsittāti.

Sāriputtattherassa apadānaṃ samattaṃ.

MAHĀVAṂSA

(Tatiyo Paricchedo)

1. Pañcanetto jino pañcacattālīsa samāsamo
ṭhatvā sabbāni kiccāni katvā lokassa sabbathā
2. Kusinārāyaṃ yamakasālānaṃ antare vare
Vesākhapuṇṇamāyaṃ so dīpo lokassa nibbuto
3. Saṃkhyāpathaṃ atikkantā bhikkhū tattha samāgatā
khattiyā brāhmaṇā vessā suddā devā tattheva ca.
4. Satta satasahassāni tesu pāmokkhabhikkhavo,
thero Mahākassapo ca saṃghatthero tadā ahu.
5. Satthu sarīrasārīradhātukiccāni kāriya
icchanto so mahāthero satthu dhammaciraṭṭhitam,
6. lokanāthe dasabale sattāhaparinibbute
dubbhāsitaṃ Subhaddassa vuḍḍhassa vacanaṃ saraṃ,
7. Saram cīvaradānaṃ ca samatte ṭhapanam tathā
saddhammaṭṭhapanatthāya muninānuggahaṃ kataṃ,
8. Kātuṃ saddhammasaṃgītiṃ sambuddhānumatiṃ satiṃ
navaṅgasāsanadhare sabbaṅgasamupāgate
9. Bhikkhū pañcasatān' eva mahākhīṇāsava vare
sammanni eken' ūne tu Ānandattherakāraṇā.
10. Puna Ānandathero pi bhikkhūhi abhiyācito
sammanni kātuṃ saṃgītiṃ, sā na sakkā hi taṃ vinā.
11. Sādhukīlanasattāhaṃ sattāhaṃ dhātupūjanaṃ
iccaḍḍhamāsaṃ khepetvā sabbalokānukampakā
12. "Vassaṃ vasantā Rājagahe karissāma dhammasaṃgahaṃ,
nāññehi tattha vatthabbam" iti katvāna nicchayaṃ
13. Sokāturaṃ tattha tattha assāsenta mahājanaṃ
Jambudīpamhi te therā vicarivāna cārikaṃ
14. Āsālhasukkapakkhamhi sukkapakhatthitathikā
upāgamaṃ Rājagahaṃ sampannacatupaccayaṃ.
15. Tattheva vassūpagatā te Mahākassapādayo
therā thiraguṇūpetā sambuddhamatakovidā
16. Vassānaṃ paṭhamam māsaṃ sabbasenāsanesu pi
kāresuṃ paṭisaṃkhāraṃ vatvānājātasattuno.

17. Vihārapaṭisaṃkhāre nitṭhite āhu bhūpatim :
“idāni dhammasaṃgītiṃ karissāma mayam” iti.
18. “Kattabbam kim” ti puṭṭhassa “nisajjaṭṭhānam” āhu te.
Rājā “katthā” ti pucchitvā vuttatṭhānamhi tehi so
19. sīgham Vebhāraselassa passe kāresi maṇḍapam
Sattapaṇṇiguhādvāre rammam devasabhopamam.
20. Sabbathā maṇḍayitvā tam attharāpesi tattha so
bhikkhunam gaṇanāyeva anagghattharaṇāni ca.
21. Nissāya dakkhiṇam bhāgam uttarāmukham uttamam
therāsanam supaññattam āsi tattha mahāraham.
22. Tasmim maṇḍapamajjhasmim puratthāmukham uttamam
dhammāsanam supaññattam ahosi sugatāraham.
23. Rājārocesi therānam : “kammam me nitṭhitam” iti.
Te therā theram Ānandam ānandakaram abravum :
24. “Sve saṃmipāto Ānanda, sekhena gamanam tahiṃ
na yuttam te, sadatthe tvam appamatto tato bhava.”
25. Iccevam codito thero katvāna viriyam samam
iriyāpathato muttam arahattam apāpuṇi.
26. Vassānam dutiye māse dutiye divase pana
rucire maṇḍape tasmim therā saṃnipatiṃsu te.
27. Ṭhapetvānandatherassa anucchavikam āsanam
āsanesu nisīdiṃsu arahanto yathāraham.
28. Thero ‘rahattappattiṃ so nāpetum tehi nāgamā,
“kuhiṃ Ānandathero?” ti vuccamāne tu kehici
29. nimmujjitvā paṭhaviyā gantvā jotipathena vā
nisīdi thero Ānando attano ṭhapitāsane.
30. Upālitheram vinaye sesadhamme asesake
Ānandatheram akarum sabbe therā dhuraṃdhare.
31. Mahāthero sakattānam vinayam pucchitum sayam
saṃmann’ Upālithero ca vissajjetum tam eva tu.
32. Therāsane nisīditva vinayam tam apucchi so,
dhammāsane nisīditvā vissajjesi tam eva so.
33. Vinayaññūnam aggena vissajjitakamena te
sabbe sajjhāyam akarum vinayam nayakovidā.
34. Aggam bahassutādīnam kosārakkham mahesino
saṃmannitvāna attānam thero dhammam apucchi so,
35. tathā saṃmanniyattānam dhammāsanagato sayam
vissajjesi tam Ānandathero dhammam asesato.

36. Vedehamuninā tena vissajjitakamena te
sabbe sajjhāyaṃ akarūṃ dhammaṃ dhammatthakovidā.
37. Evaṃ sattahi māsehi dhammasaṃgīti niṭṭhitā
sabbalokahitattthāya sabbalokahitehi sā.
38. "Mahākassapatherena idaṃ sugatasāsanam
pañcavassasahassāni samattham vattane katam"
39. Iti saṃjātapāmojjā saṃdhāraḥakajalantikā
saṃgītipariyosāne chaddhākampi mahāmahī,
40. acchariyāni cāhesuṃ loke nekāni nekadā.
Therā' eva katattā ca theriyāyaṃ paramparā.
41. Paṭhamam saṃgaham katvā katvā lokahitam bahum
te yāvatāyukam thatvā therā sabbe pi nibbutā.
42. Therā pi te matipadīpahatandhakārā
lokandhakārahananamhi mahāpadipā
nibbāpitā maraṇaghoramahānilena :
tenāpi jīvitamadam matimā jaheyyāti.

sujanappasādasamvegatthāya kate Mahāvaṃse
Paṭhamadhammasaṃgīti nāma tatiyo paricchedo.

(*Catuttho Paricchedo*)

1. Ajātasattuputto tam ghātetvā 'dayabhaddako
rajjam soḷasavassāni kāresi mittadubbhiko.
2. Udayabhaddaputto tam ghātetvā Anuruddhako,
Anuruddhassa putto tam ghātetvā Muṇḍanāmako
3. Mittadduno dummatino te pi rajjam akārayum.
Tesaṃ ubhinnaṃ rajjesu atthavassān' atikkamum.
4. Muṇḍassa putto pitaram ghātetvā Nāgadāsako
catuvīsati vassāni rajjam kāresi pāpako.
5. "Pitughātakavaṃso 'yam" iti kuddhātha nāgarā
Nāgadāsakarājānam apanetvā samāgatā
6. Susunāgo ti paññātam amaccam sādhusammatam
rajje samabhisiñcimsu sabbesaṃ hitamānasā.
7. So atthārassa vassāni rājā rajjam akārayi,
Kālāsoko tassa putto atthavīsati kārayi.
8. Atūte dasame vasse Kālāsokassa rājino
sambuddhaparinibbāṇā evaṃ vassasatam ahu.

9. Tadā Vesāliyā bhikkhū aneke Vajjiputtakā
singiloṇaṃ dvaṅgulaṃ ca tathā gāmantaraṃ pi cā
10. āvāsānumatāciṇṇaṃ amathitaṃ jalogi ca
nisīdanaṃ adasakaṃ jātarūpādikaṃ iti
11. Dasavatthūni dīpesuṃ “kappantī” ti alajjino.
Taṃ sutvāna Yasatthero caraṃ Vajjīsu cārikaṃ
12. chaḷabhiññābalappatto Kākaṇḍakadijatrajo
taṃ sametuṃ saussāho tatthāgami Mahāvanaṃ.
13. Thapetvā ‘posathagge te kamsapātiṃ sahodakaṃ
“kahāpaṇādi saṃghassa dethe” t’ āhu upāsake.
14. “Na kappat’ etaṃ, mā detha” iti thero sa vārayi.
Paṭisāraṇiyaṃ kammaṃ Yasattherassa te karuṃ.
15. Yācitvā anudūtaṃ so saha tena puraṃ gato
attano dhammavādittaṃ saṃnāpetvā va nāgare.
16. Anudūtavaco sutvā taṃ ukkhipitum āgatā
parikkhipiya aṭṭhaṃsu gharaṃ therassa bhikkhavo.
17. Thero uggamma nabhasā gantvā Kosambiyaṃ thito
Pāveyyakāvantikānaṃ bhikkhūnaṃ santikaṃ lahuṃ
18. pesesi dūte tu sayaṃ gantvāhogaṅgapabbataṃ
āha Saṃbhūtatherassa taṃ sabbhaṃ Sāṇavāsino.
19. Pāveyyakā saṭṭhi therā asīt’ Āvantikā pi ca
mahākhīṇāsavā sabbe Ahogaṅgamhi otaruṃ.
20. Bhikkhavo saṃnipatitā sabbe tattha tato tato
āsuṃ navutisahassāni, mantetvā akhilā pi te
21. Soreyyarevatattheraṃ bahussutaṃ anāsavaṃ
taṃkālapamukhaṃ nātvā passituṃ nikkhamiṃsu taṃ.
22. Thero taṃ mantanaṃ sutvā Vesāliṃ gantum eva so
icchanto phāsugamaṇaṃ tato nikkhami taṃkhaṇaṃ.
23. Pāto pāto va nikkhantaṭhānaṃ tena mahattanā
sāyaṃ sāyaṃ upentā naṃ Sahajātiyaṃ addasuṃ.
24. Tattha Saṃbhūtatherena Yasatthero niyojito
saddhammasavaṇante taṃ Revatattheraṃ uttamaṃ
25. Upecca dasavatthūni pucchi, thero paṭikkhipi,
suttvādhikaraṇaṃ taṃ ca “nisedhemā” ti abravi.
26. Pāpā pi pakkaṃ pekkhantā Revatattheraṃ addasuṃ.
Sāmaṇakaṃ parikkhāraṃ paṭiyādiya te bahuṃ
27. Sīghaṃ nāvāya gantvāna Sahajātisamīpagā
karontā bhāttavissaggaṃ bhāttakāle upaṭṭhite.

28. Sahajātim āvasanto Sālḥathero vicintiya
“Paveyyakā dhammavādī” iti passi anāsavo.
29. Upecca taṃ Mahābrahmā “dhamme tiṭṭhā” ti abravi,
niccaṃ dhamme ṭhitattaṃ so attano tassa abravi.
30. Te parikkhāram ādāya Revatattheraṃ addasum,
thero na gaṇhi taṃ pakkhaṃ taṃpakkhagāhī paṇāmayi
31. Vesāliṃ te tato gantvā, tato Pupphapuraṃ gatā
vadiṃsu Kālāsokassa narindassa alajjino :
32. “Satthussa no gandhakuṭiṃ gopayantā mayam taḥiṃ
Mahāvanavihāramhi vasāma Vajjibhūmiyaṃ ;
33. “gaṇhissāma vihāram” ti gāmaṃvāsikabhikkhavo
āgacchanti mahārāja, paṭisedhaya te” iti.
34. Rājānaṃ duggahitaṃ te katvā Vesāliṃ āgamaṃ.
Revatattheramūlamhi Sahajātiyaṃ ettha tu
35. bhikkhū sataśassāni ekādasa samāgatā
navuti ca śassāni āhu taṃvatthusantiyā.
36. Mūlatṭhehi vinā vatthusamaṇaṃ neva rocyai
thero, sabbe pi bhikkhū te Vesāliṃ āgamaṃ tato.
37. Duggahito ca so rājā tatthāmacce apesayi,
mūlḥā devānubhāvena aññattha āgamiṃsu te.
38. Pesetvā te mahīpālo taṃ rattim supinena so
apassi sakam attānaṃ pakkhittaṃ Lohakumbhiyaṃ.
39. Atibhīto ahū rājā, taṃ assāsetum āgamā
bhaginī Nandatherī tu ākāseṇa anāsavā.
40. “Bhāriyaṃ te kataṃ kammaṃ, dhammike ’yye khamāpaya,
pakkho teṣaṃ bhavitvā tvaṃ kuru sāsanaṃpaggahaṃ.
41. Evaṃ kate sotthi tuyhaṃ hessatī” ti apakkami.
Pabhāte yeva Vesāliṃ gantaṃ nikkhami bhūpati.
42. Gantvā Mahāvaṇaṃ bhikkhusaṃghaṃ so saṃnipātiya
suttvā ubhinnaṃ vādaṃ ca dhammapakkaṃ ca rociya
43. khamāpetvā dhammike te bhikkhū sabbe mahīpati
attano dhammapakkaṃtaṃ vatvā “tume yathārucci
44. Saṃpaggahaṃ sāsanaṃsa karoṭhā” ti ca bhāsiya
datvā ca teṣaṃ ārakkhaṃ āgamaṃsi sakam puraṃ.
45. Nicchetaṃ tāni vatthūni saṃgho saṃnipatī tadā,
anaggāni tattha bhassāni saṃghamaṃjje ajāyisum.
46. Tato so Revatatthero sāvetvā saṃghamaṃjjhago
ubbāhikāya taṃ vatthum sametaṃ nicchayaṃ akā.

47. Pācīnake ca caturo caturo Paveyyake pi ca
ubbāhikāya sammanni bhikkhū tamvatthusantiyā.
48. Sabbakāmī ca Sālho ca Khujjasobhitanāmako
Vāsabhagāmiko cāti therā Pācīnakā ime,
49. Revato Sāṇasambhūto Yaso Kākaṇḍakatrajo
Sumano cāti cattāro therā Pāveyyakā ime.
50. Sametum tāni vatthūni appasaddam anākulam
agamum Vālikārāmam aṭṭha therā anāsavā,
51. daharenājitenettha paññatte āsane subhe
nisīdimṣu mahātherā mahāmunimataññuno.
52. Tesu vatthusu ekekaṃ kamato Revato mahā
thero theram Sabbakāmim pucchi pucchāsu kovido,
53. Sabbakāmī mahāthero tena puṭṭho 'tha vyākari :
“sabbāni tāni vatthūni na kappantīti suddato.”
54. Nīharitvādhikaraṇam tam te tattha yathākkamam
tatheva saṃghamajjhe pi pucchāvissajjanam karum.
55. Niggaham pāpabhikkhūnam dasavatthukadīpinam
tesam dasasahassānam mahātherā akamsu te.
56. Sabbakāmī pathaviyā saṃghatthero tadā ahu,
so vīsavassasatiko tadāsi upasampadā.
57. Sabbakāmī ca Sālha ca Revato Khujjasobhito
Yaso Kākaṇḍakasuto Sambhūto Sāṇavāsiko
58. cha therānandatherassa ete saddhivihārino,
Vāsabhagāmiko ceva Sumano ca duve pana
59. therānuruddhatherassa ete saddhivihārino,
aṭṭha therā pi dhaññā te diṭṭhapubbā tathāgatam.
60. Bhikkhū satasahassāni dvādasāsum samāgatā,
sabbesam Revatatthero bhikkhūnam pamukho tadā.
61. Tadā so Revatatthero saddhammatṭhitiyā ciraṃ
kāretum dhammasaṃgītiṃ sabbabhikkhusamūhato
62. pabhinnaṭṭhādīnāṇānam piṭakattayadhārinam
satāni satta bhikkhūnam arahantānam uccini.
63. Te sabbe Vālikārāme Kālāsokena rakkhitā
Revatattherapāmoḁkhā akarum dhammasaṃgaham.
64. Pubbe katam tathā eva dhammam pacchā va bhāsitam
ādāya niṭṭhapesum tam etam māsehi aṭṭhahi.
65. Evaṃ dutiyasaṃgītiṃ katvā te pi mahāyasā
therā dosakkhayam pattā, pattā kālena nibbutim.

66. Iti paramamatīnaṃ pattipattabbakānaṃ
tibhavahitakarānaṃ lokanāthorasānaṃ
sumariya maraṇaṃ taṃ saṃkhatāsārakattaṃ
parigaṇiyamasesaṃ appamatto bhaveyyāti.

Sujanappasādasamvegatthāya kate Mahāvaṃse
Dutiyasaṃgīti nāma catuttho paricchedo.

(Pañcama Paricchedo)

1. Yā mahākassapādīhi mahātherehi ādito
katā saddhammasaṃgīti theriyā ti pavuccati.
2. Eko va theravādo sa ādivassasate ahu,
aññācariyavādā tu tato oraṃ ajāyisum.
3. Tehi saṃgītikārehi therehi dutiyehi te
niggahītā pāpabhikkhū sabbe dasasahassakā
4. akams' ācariyavādaṃ te Mahāsaṃghikanāmakam,
tato Gokulikā jātā Ekavyohārikā pi ca.
5. Gokulikehi Paṇṇattivādā Bahulikā pi ca
Cetiyavādā tesveva, samahāsaṃghikā cha te.
6. Puna pi theravādehi Mahiṃsāsakabhikkhavo
Vajjiputtakabhikkhū ca duve jātā ime khalu.
7. Jātā ti Dhammuttariyā Bhadrāyānikabhikkhavo
Chandāgārika-Sammiti-Vajjiputtiyaabhikkhavo.
8. Mahiṃsāsakabhikkhūhi bhikkhū Sabbatthavādino
Dhammaguttikabhikkhū ca jātā khalu ime duve.
9. Jātā Sabbatthavādīhi Kassapiyā, tato pana
jātā Saṃkantikā bhikkhū, Suttavādā tato pana.
10. Theravādena saha te honti dvādas' ime pi ca,
pubbe vuttā cha vādā ca iti aṭṭhārasākhilā.
11. Sattarasāpi dutiye jātā vassasate iti,
aññācariyavādā tu tato oraṃ ajāyisum :
12. Hemavatā Rājagiriya tathā Siddhatthakā pi ca
Pubbaseliyaabhikkhū ca tathā Aparaseliyā
13. Vājiriyā, cha ete pi Jambudīpamhi bhinnakā,
Dhammarucī Sāgaliyā Laṅkādīpamhi bhinnakā.

Ācariyakulavādakathā niṭṭhitā.

14. Kālāsokassa puttā tu ahesum dasa bhātukā
dvāvīsati te vassāni rajjam samanūsāsīsum.
15. Nava Nandā tato āsum kameneva narādhipā,
te pi dvāvīsa vassāni rajjam samanūsāsīsum.
16. Moriyānam khattiyānam vamsē jātāṃ sirīdharam
Candagutto ti paññātāṃ Cāṇakko brāhmaṇo tato
17. navamaṃ Dhananandaṃ taṃ ghātetvā caṇḍakodhavā
sakale Jambudīpasmim rajje samabhisiñci so.
18. So catuvīsa vassāni rājā rajjam akārayi,
tassa putto Bindusāro aṭṭhavīsati kārayi.
19. Bindusārasutā āsum satam eko ca vissutā,
Asoko āsi tesam tu puññatejobaliddhiko
20. Vemātike bhātaro so hantvā ekūnakam satam
sakale Jambudīpasmim ekarajjam apāpuṇi.
21. Jinanibbāṇato pacchā pure tassābhisekato
sāṭṭhārasam vassasatadvayam evam vijāniyam.
22. Patvā catūhi vassehi ekarajjam mahāyaso
pure Pāṭaliputtasmim attānam abhisecayi.
23. Tassābhisekasamakālam ākāse bhūmiyam tathā
yojane yojane āṇā niccam pavisatā ahu.
24. Anotattodakam kāje aṭṭhānesum dine dine
devā, devo akā tehi samvibhāgam janassa tu.
25. Nāgalatādantakatṭham ānesum Himavantato
aneke sam sahasānam devā eva pahonakam,
26. agadāmalakam ceva tathāgadahaṛitakam
tato va ambapakkam ca vaṇṇagandharasuttamaṃ
27. pañcavaṇṇāni vatthāni hatthapuñchanapaṭṭakam
pītam ca dibbapānam ca Chaddantadahato marū,
28. sumanapupphapaṭakam asuttam dibbam uppalam
vilepanam añjanam ca nāgā nāgavimānato,
29. sālivāhasahassāni navutiṃ tu suvā pana
Chaddantadahato yeva āharimso dine dine.
30. Te sāli nitthus'akāṇe akhaṇḍetvāna taṇḍule
akamsu mūsikā, tehi bhattam rājakule ahu.
31. Akamsu satatam tassa madhūni madhumakkhikā
tathā kammārasālāsu acchā kūṭāni pātayum.
32. Karavīkā sakunīkā manuññā madhurassarā
akamsu tassāgantvāna rañño madhuravassitam.

33. Rājābhisitto so 'soko 'kumāraṃ Tissasavhayaṃ
kaniṭṭhakaṃ sodariyaṃ uparajje 'bhisecayi.

Dhammāsokābhiseko niṭṭhito.

34. Pitā saṭṭhisahassāni brāhmaṇe brahmapakkhike
bhojesi, so pi te yeva tīṇi vassāni bhojayi.
35. Disvānupasamaṃ tesāṃ Asoko parivesane
“viceyyadānaṃ dassaṃ” ti amacce saṃniyojayi,
36. ānāpayitvā matimā nānāpāsaṇḍike viṣuṃ
vīmaṃsitvā nisajjāya bhojāpetvā visajjayi.
37. Kāle vātāyanagato santaṃ racchāgataṃ yatim
Nigrodhasāmaṇeraṃ so disvā cittaṃ pasādayi.
38. Bindusārassa puttānaṃ sabbesaṃ jeṭṭhabhātuno
Sumanassa kumārassa putto so hi kumārako
39. Asoko pitarā dinnāṃ rajjaṃ Ujjeniyaṃ hi so
hitvāgato Pupphapuraṃ Bindusāre gilānake,
40. katvā puraṃ sakāyattaṃ mate pitari bhātaraṃ
ghātetvā jeṭṭhakaṃ rajjaṃ aggahesi pure vare.
41. Sumanassa kumārassa devī taṃnāmikā tato
gabbhinī nikkhamitvāna pācīnadvārato bahi
42. caṇḍālagāmaṃ agamā, tattha nigrodhadevatā
taṃ āmantiya nāmena māpetvā gharakaṃ adā.
43. Tadahe va varaṃ puttaṃ vijāyitvā sutassa sā
Nigrodho ti akā nāmaṃ devatānuggahānugā.
44. Disvā taṃ jeṭṭhacaṇḍālo attano sāmīniṃ viya
maññanto taṃ upaṭṭhāsī sattavassāni sādhuakaṃ.
45. Taṃ Mahāvaruṇatthero tadā disvā kumārakaṃ
upanissayasampannaṃ arahā pucchi mātaraṃ,
46. pabbājesi, khuragge so arahattaṃ apāpuṇi.
Dassanāyopagacchanta so tato mātudeviyā
47. dakkhiṇena duvārena pavisitvā puruttamaṃ
taṃgāmagāmaggena yāti rajaṅgane tadā,
48. santāya iriyāya 'smaṃ pasīdi sa mahīpati,
pubbe tu saṃnivāseṇa pemaṃ casmaṃ ajāyatha.
49. Pubbe kira tayo āsuṃ bhātaro madhuvāṇijā,
eko madhuṃ vikkiṇāti, āharanti madhuṃ duve.
50. Eko paccekasambuddho vaṇarogaturu ahu,
aṇṇo paccekasambuddho tadatthaṃ madhuatthiko

51. Piṇḍacārikavattena nagaram pāvisī tadā.
Tittham jalattham gacchantī ekā ceṭī tam addasa
52. pucchitvā madhukāmattam nātvā hatthena ādisi
“eso madhvāpaṇo bhante, tattha gacchā” ti tam bravi.
53. Tattha pattassa buddhassa vāṇijo so pasādavā
vissandayanto mukhato pattapūram madhum adā.
54. Puṇṇam ca uppatantam ca patitam ca mahītale
disvā madhum pasanno so evam paṇidahi tadā :
55. “Jambudīpe ekarajjam dānenānena hotu me,
ākāse yojane āṇā bhūmiyam yojane ti ca”
56. Bhātare āgate āha : “edisassa madhum adam,
anumodatha tumhe tam, tumhākam ca yato madhu.”
57. Jeṭṭho āha atuṭṭho so : “caṇḍālo nūna so siyā,
nivāsentī hi caṇḍālā kāsāyāni sadā” iti,
58. majjho : “paccekabuddham tam khīpa pāraṇṇave” iti
Pattidānavaco tassa sutvā te cānumodisum.
59. Āpaṇadesikā sā tu devittam tassa patthayi
adissamānasamdhī ca rūpam atimanoramam.
60. Asoko madhudo, ‘samdhimittā devī tu ceṭikā,
caṇḍālavādī Nigrodho, Tisso so pāravādiko.
61. Caṇḍālavādī caṇḍālagāme āsi yato tu so,
patthesi mokkham mokkham ca sattavasso va pāpuṇi.
62. Nivittapemo tasmim so rājātūturito tato
pakkosāpesi tam, so tu santavutti upāgami.
63. “Nisīda tātānurūpe āsane” t’āha bhūpati,
adisvā bhikkhum aññam so sīhāsanam upāgami.
64. Tasmim pallaṅkam āyante rājā iti vicintayi :
“ajjāyam sāmaṇero me ghare hessati sāmiko.”
65. Ālambitvā karam rañño so pallaṅkam samāruhi,
nisīdi rājapallaṅke setacchattassa heṭṭhato.
66. Disvā tathā nisinnam tam Asoko so mahīpati
saṁbhāvetvāna guṇato tuṭṭho ‘tīva tadā ahu.
67. Attano paṭiyattena khajjabhojjena tappiya
saṁbuddhabhāsitam dhammam sāmaṇeram apucchi tam.
68. Tassappamādavaggaṁ so sāmaṇero abhāsatha
tam sutvā bhūmipālo so pasanno jinasāsane
69. “attha te niccabhattāni dammi tātā” ti āha tam,
“upajjhāyassa me rājā tāni dammī” ti āha so.

70. Puna atthasu dinnesu tāt' adācariyassa so,
puna atthasu dinnesu bhikkhusaṃghassa tāt' adā.
71. Puna atthasu dinnesu adhivāsesi buddhimā,
dvattiṃsa bhikkhū ādāya dutiye divase gato
72. sahatthā tappito raññā dhammaṃ desiya bhūpatim
saraṇesu ca sīlesu tthapesi samahājanam.

Nigrodhasāmaṇeradassanam nitthitam.

73. Tato rājā pasanno so diguṇena dine dine
bhikkhū satthisahassāni anupubbena vadḍhayi.
74. Titthiyānam sahasāni nikkaḍḍhitvāna satthi so
satthi bhikkhusahassāni ghare niccam abhojayi.
75. Satthi bhikkhusahassāni bhojetum turito hi so
paṭiyādāpayitvāna khajjabhojjam mahāraham
76. bhūsāpetvāna nagaram gantvā saṃgham nimantiya
gharam netvāna bhojetvā datvā sāmaṇakam bahum
77. "satthārā desito dhammo kittako?" ti apucchatha,
vyākāsi Moggaliputto Tissatthero tadassa tam.
78. Sutvāna "caturāsīti dhammakkhanda" ti so 'bravi
"pūjemi te 'ham paccekam vihārenā" ti bhūpati.
79. Datvā tadā channavutidhanakotim mahīpati
puresu caturāsītisahasseeu mahītale
80. tattha tattheva rājūhi vihāre ārabhāpayi,
sayam Asokārāmaṃ tu kārāpetum samārabhi.
81. Ratanattayanigrodhagilānānam ti sāsane
paccekam satahassam so adāsi dine dine.
82. Dhanena buddhadinnena thūpapūjā anekadhā
aneke su vihāresu aneke akarum sadā,
83. dhanena dhammadinnena paccaye caturo vare
dhammadharānam bhikkhūnam upanesum sadā narā.
84. Anotattodakājesu saṃghassa caturo adā,
tepiṭakānam therānam satthiyekam dine dine,
85. ekam Asamdhimittāya deviyā tu adāpayi,
sayam pana duve yeva paribhuñji mahīpati.
86. Satthibhikkhusahassānam dantakattham dine dine
soḷasitthisahassānam adā nāgalatāvhayam.
87. Athekadivasam rājā catusambuddhadassinam
kappāyukam Mahākālam nāgarājam mahiddhikam

88. suṇitvāna tam ānetum soṇṇasaṅkhalibandhanam
pesayitvā tam ānetvā setacchattassa heṭṭhato
89. Pallaṅkamhi nisīdetvā nānāpupphehi pūjiya
soḷasitthisahassehi parivāriya abravi :
90. “saddhammacakkavattissa sabbaññussa mahesino
rūpaṃ anantañāṇassa dassehi mama bho” iti.
91. Dvattiṃsalakkhaṇūpetam asītivyañjanujjalaṃ
vyāmapabhāparikkhitaṃ ketumālābhisobhitaṃ
92. nimmāyi nāgarājā so buddharūpaṃ manoramaṃ.
Taṃ disvātipasādassa vimhayassa ca pūrito
93. “etena nimmitaṃ rūpaṃ īdisaṃ, kīdisaṃ nu kho
Tathāgatassa rūpaṃ” ti āsi pītunnatunnato.
94. Akkhipūjaṃ ti saṃñātaṃ taṃ sattāhaṃ nirantaraṃ
mahāmahaṃ mahārājā kārāpesi mahiddhiko.

Sāsanappaveso niṭṭhito.

95. Evaṃ mahānubhāvo ca saddho cāpi mahīpati,
thero ca Moggalīputto diṭṭhā pubbe vasīhi te.
96. Dutiye saṃgahe therā pekkhantānāgataṃ hi te
sāsanopaddavaṃ tassa rañño kālamhi addasaṃ.
97. Pekkhantā sakale loke tadupaddavaghātaṃ
Tissabrāhmaṇaṃ addakkhum aciraṭṭhāyijīvitaṃ.
98. Te taṃ samupasaṃkamma āyāciṃsu mahāmatīṃ
manussesūpapajjitvā tadupaddavaghātaṃ.
99. Adā patinñāṃ tesāṃ so sāsanujjotanaṭṭhiko.
Siggavaṃ Caṇḍavajjīṃ ca avocaṃ dahare yatī :
100. “Aṭṭhārasādhikā vassasatā upari hessati
upaddavo sāsanassa, na saṃbhossāma taṃ mayaṃ.
101. Imaṃ tumhe ‘dhikaraṇaṃ nopagacchittha bhikkhavo,
daṇḍakammārahā tasmā, daṇḍakammaṃ idaṃ hi vo :
102. Sāsanujjotanaṭṭhāya Tisso brahmā mahāmati
Maggalībrāhmaṇaghare paṭisaṃdhiṃ gahessati,
103. kāle tumhesu eko taṃ pabbājetu kumārakaṃ,
eko saṃbuddhavacanaṃ uggaṇhāpetu sādhuṃ.”
104. Ahu Upālitherassa thero saddhīvihāriko
Dāsako, Soṇako tassa, dve therā Soṇakass’ ime
105. Ahu Vesāliyaṃ pubbe Dāsako nāma sotthiyo,
tisissasatajetṭho so vasaṃ ācariyantike

106. dvādasavassiko yeve vedapāragato caram
sasisso Vālikārāme vasantaṃ katasamgahaṃ
107. Upālitheraṃ passitvā nisīditvā tadantike
vedesu gaṇṭhiṭṭhānāni pucchi, so tāni vyākari.
108. “Sabbadhammānupatito ekadhammo pi māṇava,
sabbe dhammā osaranti ekadhammamhi, ko nu so?”
109. Iccāha nāmaṃ saṃdhāya thero, māṇavako tu so
nāññāsi, pucchi : “ko manto?”, “buddhamanto” ti bhāsito
110. “dehī” ti āha, so āha : “dema no vesadhārino.”
Gurum apucchi mantatthaṃ mātaram pitaram tathā.
111. Māṇavānaṃ sateh’ esa tīhi therassa santike
pabbajitvāna kālena upasampajji māṇavo.
112. Khīṇāsavasahassam so Dāsakattherajetṭhakaṃ
Upālithero vācesi sakalam piṭakattayaṃ.
113. Gaṇanāvītivattā te sesāriyaputhujjanā,
piṭakān’ uggahītāni yehi therassa santike.
114. Kāsīsu Soṇako nāma satthavāhasūto ahu,
Giribbajam vaṇijjāya gato mātāpitūhi so.
115. Agā Veḷuvanaṃ pañcadasavasso kumārako,
māṇavā pañcapaññāsa parivāriya taṃ gatā.
116. Sagaṇam Dāsakaṃ theram tattha disvā pasīdiya
pabbajjam yāci, so āha : “tavāpuccha gurum” iti
117. Bhattattayaṃ abhuñjitvā Soṇako so kumārako
mātāpitūhi kāretvā pabbajjānuññam āgato
118. saddhim tehi kumārehi Dāsakattherasantike
pabbajja upasampajja uggaṇhi piṭakattayaṃ.
119. Khīṇāsavasahassassa therasissagaṇassa so
ahosi piṭakaññussa jetṭhako Soṇako yati.
120. Ahosi Siggavo nāma pure Pāṭalināmake
paññavāmaccatanayo, aṭṭhārasasamo tu so
121. pāsādesu vasaṃ tīsu chaḷaḍḍhautusāddhusu
amaccaputtaṃ ādāya Caṇḍavajjim sahāyakaṃ
122. purisānaṃ dasaḍḍhehi satehi parivārīto
gantvāna Kukkuṭārāmaṃ Soṇakattheram addasa.
123. Samāpattisamāpannaṃ nisinnaṃ saṃvutindriyaṃ
vandite nālapantaṃ taṃ nātva saṃghaṃ apucchi taṃ.
124. “Samāpattisamāpannā nālapantī” ti āhu te.
“Kathaṃ nu vuṭṭhahanti?” ti vuttū āhaṃsu bhikkhavo :

125. "pakkosanāya satthussa saṃghapakkosanāya ca
yathākālāparicchedā āyukkhayavasena ca
126. vuṭṭhahanti" ti vatvāna tesam disvā 'panissayam
pāhesum saṃghavacanam, vuṭṭhāya sa tahim agā.
127. Kumāro pucchi : "Kim bhante nālapitthā?" ti āha so :
"bhuñjimha bhuñjitabbam" ti āha : "bhojetha no api",
128. āha : "amhādise jāte sakkā bhojayitum" iti,
Mātāpitu anuññāya so kumāro 'tha Siggavo
129. Caṇḍavajji ca te pañca satāni purisā pi ca
pabbajitvā 'pasampajjum Soṇakatherasantike,
130. upajjhāyantike yeva te duve piṭakattayam
uggahesum ussāhena cha 'bhiññā pāpuṇimsu ca.
131. Nātvā Tissapaṭisaṃdhiṃ tato pabhuti Siggavo
thero so satta vassāni tam gharam upasamkami.
132. "Gacchā" ti vācāmatam pi satta vassāni nālabhi,
alattha aṭṭhame vasse "gacchā" ti vacanam tahim.
133. Tam nikkhamtam pavisanto disvā Moggalibrāhmaṇo
"kimci laddham ghare no?" ti pucchi, "āmā" ti so 'bravi.
134. Gharam gantvāna pucchitvā dutiye divase tato
musāvādena niggaṇhi theram gharam upāgataṃ.
135. Therassa vacanam sutvā so pasannamano diho
attano pākato tassa niccam bhikkham pavattayi.
136. Kamenassa pasīdimsu sabbe pi gharamānusā,
bhojāpesi diho niccam nisīdāpiya tam ghare.
137. Evaṃ kamena gacchante kāle soḷasavassiko
ahu Tissakumāro so tivedodadhipārago.
138. Thero "kathāsamutṭhānam hessat' evaṃ" ti tamghare
āsanāni na dassesi ṭhapetvā māṇavāsanam.
139. Brahmaloḷā āgatattā sucikāmo ahosi so,
tasmā so tassa pallaṅko vāsavitvā lagīyati.
140. Aññāsanam apassanto ṭhite there sasambhamo
tassa tam āsanam tassa paññāpesi ghare jano.
141. Disvā tattha nisinnam tam āgammācariyantikā
kujjhitvā māṇavo vācam amanāpam udīrayi.
142. Thero : "māṇava kim mantam jānāsi?" ti tam abravi,
tam eva puccham therassa paccāropesi māṇavo.
143. "Jānāmi" ti paṭiññāte there theram apucchi so
gaṇṭhiṭṭhānāni vedesu, tassa thero viyākari.

144. Gahaṭṭho yeva thero so vedapāragato ahu,
na vyākareyya kiṃ tassa pabhinnapaṭisambhido?
145. "Yassa cittaṃ uppajjati na nirujjhati, tassa cittaṃ
nirujjhissati n' uppajjissati. Yassa vā pana cittaṃ
nirujjhissati n' uppajjissati, tassa cittaṃ uppajjati na
nirujjhatī" ti.
146. Taṃ cittayamake pañhaṃ pucchi thero visārado,
andhakāro viya ahū tassa so, taṃ avoca so :
147. "bhikkhu ko nāma manto?" ti, "buddhamanto" ti so bravi,
"dehī" ti vutte "no vesadhārino dhammi taṃ" iti.
148. Mātāpitūhi 'nuññāto mantatthāya sa pabbaji,
kammaṭṭhānaṃ adā thero pabbājetvā yathārahaṃ.
149. bhāvanaṃ anuyuñjanto acirena mahāmati
sotāpattiphalam patto, thero ñatvāna taṃ tathā
150. pesesi Caṇḍavajjissa therassantikam uggahaṃ
kātuṃ suttābhiddhammānaṃ, so tatth' akā taduggahaṃ.
151. Upasampādayitvā taṃ kāle so Siggavo yati
vinayaṃ uggahāpesi puna sesadvayaṃ pi ca.
152. Tato so Tissadaharo ārabhitvā vipassanaṃ
chalabhiñño ahū kāle therabhāvaṃ ca pāpuṇi.
153. Atīva pākaṭo āsi cando va suriyo va so,
loko tassa vaco 'maññi sambuddhassa vaco viya.

Maggaliputtatissatherodayo niṭṭhito.

154. Ekāhaṃ uparājā so addakkhi migavaṃ gato
kīlamāne mige 'raññe, disvā etaṃ vicintayi :
155. "migāpi evaṃ kīlanti araññe tiṇagocarā,
na kīlissanti kiṃ bhikkhū sukhāhāravihārino? "
156. Attano cintitam rañño ārocesi gharaṃ gato,
saṃnāpetuṃ tu sattāhaṃ rajjaṃ tassa adāsi so.
157. "Anubhohi imaṃ rajjaṃ sattāhaṃ tvaṃ kumāraka,
tato taṃ ghātayissāmi" iccavoca mahīpati.
158. Āhātītamhi sattāhe : "tvaṃ kenāsi kiso?" iti.
"Maraṇassa bhayenā" ti vutte rājāha taṃ puna :
159. "sattāhāhaṃ marissaṃ ti tvaṃ na kīli, ime kathaṃ
kīlissanti yatī tāta sadā maraṇasaṃnīno?"
160. Icevaṃ bhātarā vutto sāsanaśmim pasīdi so.
Kālena migavaṃ gantvā theram addakkhi saṃyataṃ

161. nisinnaṃ rukkhamūlasmiṃ so Mahādharmarakkhitam
sālasākhāya nāgena vijīyantam anāsavam.
162. "Ayaṃ therō viyāhaṃ pi pabbajja jinasāsane
vihariṣṣaṃ kadāraññe?" iti cintayi paññavā.
163. Thero tassa pasādatthaṃ uppatitvā vihāyasā
gantvā Asokārāmassa pokkharaññā jale t̥hito
164. ākāse t̥hapayitvāna cīvarāni varāni so
ogāhitvā pokkharaṇiṃ gattāni parisiñcatha.
165. Taṃ iddhiṃ uparājā so disvātīva pasīdiya
"ajjeva pabbajissaṃ" ti buddhiṃ cākāsi buddhimā.
166. Upasaṃkamitvā rājānaṃ pabbajjaṃ yāci sādaro,
nivāretuṃ asakkonto taṃ ādāya mahīpati
167. mahatā parivārena vihāraṃ agamāsi taṃ.
Pabbaji so Mahādharmarakkhitattherasantike,
168. saddhiṃ tena catusatasahassāni narā pi ca,
anupabbajitānaṃ tu gaṇanā ca na vijjati.
169. Bhāgineyyo narīndassa Aggibrahmā ti vissuto
ahosi rañño dhītāya Saṃghamittāya sāmiko.
170. Tassā tassa suto cāpi Sumano nāma nāmato
yācitvā so pi rājānaṃ uparājena pabbaji.
171. Uparājassa pabbajjā tassāsokassa rājino
catutthe āsi vasse sā mahājanahitodayā,
172. tattheva upasaṃpanno saṃpannaupanissayo
ghaṭento uparājā so chaḷabhiñño 'rahā ahu.
173. Vihāre to samāradde sabbe sabbapuresu pi
sādhukaṃ t̥hi vassehi niṭṭhāpesuṃ manorame,
174. therassa Indaguttassa kammādhīṭṭhāyakassa tu
iddhiyā cāsu niṭṭhāsi Asokārāmasavhaya.
175. Jinena paribhuttasu t̥hānesu ca t̥hiṃ t̥hiṃ
cetiyaṇi akāresi ramaṇiyyāni bhūpati.
176. Purehi caturāsītisahasseehi samantato
lekhe ekāhaṃ ānesuṃ : "vihārā niṭṭhitā" iti.
177. Lekhe sutvā mahārājā mahātejiddhivikkamo
kātukāmo sakiṃ yeva sabbārāmahāmahāmaṃ
178. pure bheriṃ carāpesi : "sattame divase ito
sabbārāmahāho hotu sabbadesesu sabbathā.
179. Yojane yojane dentu mahādānaṃ mahītale,
karontu gāmārāmānaṃ maggānaṃ ca vibhūsaṇaṃ.

180. Vihāresu ca sabbesu bhikkhusamghassa sabbathā
mahādānāni vattentu yathākālaṃ yathābalaṃ
181. dīpamālāpupphamālālaṃkāre ca taṃ taṃ,
turiyehi ca sabbehi upahāraṃ anekadhā.
182. Uposathaṅgān' ādāya sabbe dhammaṃ suṇantu ca
pujāvisese neke ca karontu tadahū pi ca."
183. Sabbe sabbattha sabbathā yathāṇattādhikā pi ca
pūjā sampatīyādesuṃ devalokamanoramā.
184. Tasmīṃ dine mahārājā sabbālaṃkārabhūsito
sahorodho sahāmacco baloghaparivārīto
185. agamāsi sakārāmaṃ bhindanto viya mediniṃ
saṃghamajjhamhi aṭṭhāsi vanditvā saṃgham uttamaṃ.
186. Tasmīṃ samāgame āsuṃ asītibhikkhukoṭṭiyo,
ahesuṃ sataśassāsaṃ tesu khīṇāsavā yatī.
187. Navutī sataśassāni āsuṃ bhikkhuniyo taṃ,
khīṇāsavā bhikkhuniyo śassāsaṃ āsu tāsu tu.
188. Lokavivaraṇaṃ nāma pāṭihīraṃ akāsu te
khīṇāsavā pasādatthaṃ Dhammāsokassa rājino,
189. —Caṇḍāsoko ti nāyittha pure pāpena kammunā,
Dhammāsoko ti nāyittha pacchā puñṇena kammunā—
190. samuddapariyantaṃ so Jambudīpaṃ samantato
passi sabbe vihāre ca nānāpūjāvibhūsite.
191. Atīva tuṭṭho te disvā saṃghaṃ pucchi nisīdiya :
"kassa bhante pariccāgo mahā sugatasāsane?"
192. Thero Moggaliputto so rañño pañhaṃ viyākari :
"dharamāne pi sugate natthi cāgī tayā samo."
193. Taṃ sutvā vacanaṃ bhiyyo tuṭṭho rājā apucchi taṃ :
"buddhasāsanadāyādo hoti kho mādiso?" iti.
194. Thero tu rājaputtassa Mahindassopanissayaṃ
tatheva rājadhītāya Saṃghamittāya pekkhiya
195. sāsanaśābhivuddhiṃ ca taṃhetukaṃ avekkhiya
paccābhāsatha rājānaṃ so sāsanaadhuraṃdharo :
196. "tādiso pi mahācāgī dāyādo sāsanaśā na,
paccaya dāyako ceva vuccate manujādhipa :
197. yo tu puttaṃ dhītaraṃ vā pabbajjāpesi sāsane,
so sāsanaśā dāyādo hoti no dāyako api."
198. Atha sāsana dāyā dabhāvaṃ icchaṃ mahīpati
Mahindaṃ Saṃghamittaṃ ca ṭhite tatra apucchatha :

199. "pabbajissatha kim tātā? pabbajjā mahatī matā."
Pituno vacanam sutvā pitaram te abhāsisum :
200. 'ajjeva pabbajissāma sace tvam deva icchasi,
amham ca lābho tuyham ca pabbajjāya bhavissati."
201. Uparājassa pabbajjākālato pabhutī hi so
sā cāpi Aggibrahmassa pabbajjākatanicchayā
202. Uparajjam Mahindassa dātukāmo pi bhupati
tato pi adhikā sā ti pabbajjam yeve rocyai
203. Piyam puttam Mahindam ca buddhirūpabaloditam
pabbajjāpesi samaham Samghamittam ca dhītaram.
204. Tadā visativasso so Mahindo rājanandano,
Smghamittā rājadhitā atthārasasamā tadā.
205. Tadahe va ahū tassa pabbajjā upasampadā,
pabbajjā sikkhadānam ca tassā ca tadahū ahu.
206. Upajjhāyo kumārassa ahu Moggalisavhayo,
pabbājesi Mahādevatthero, Majjhantiko pana
207. kammavācam akā, tasmim so 'pasampadamanda
arahattam mahāsatto patto sapaṭisambhidam.
208. Samghamittay' upajjhāyā Dhammapālā ti vissutā,
ācariyā Āyupālā, kāle sāsī anāsavā.
209. Ubho sāsanaṭṭhā Laṅkāḍīpopakārino
chatṭhe vasse pabbajimsu Dhammāsokassa rājino.
210. Mahāmahindo vassehi tīhi dīpappasādako
piṭakattayam uggaṇhi upajjhāyassa santike.
211. Sā bhikkhuṇī candalekhā, Mahindo bhikkhu sūriyo
sambuddhasāsanākāsam te sadā sobhayum tadā.
212. Pubbe Pāṭaliputtamhā vane vanacaro caram
Kuntikimnariyā saddhim samvāsam kappayī kira,
213. tena samvāsam anvāya sā putte janayī duve,
Tisso jettho, kaniṭṭho tu Sumitto nāma nāmato.
214. Mahāvaruṇatherassa kāle pabbajja santike
arahattam pāpuṇimsu chaḷabhiññāgaṇam ubho.
215. Pāde kīṭavisenāsi phuttho jettho savedano,
āha putttho kaniṭṭhena bhesajjam pasatam ghatam ;
216. thero nivedanam rañño gilānapaccaye pi ca
sappiattham ca caranam pacchābhattam paṭikkhipi.
217. "Piṇḍāya ce caram sappim labhase tvam, tam āhara"
iccāha Tissathero so Sumittam theram uttamam.

218. Piṇḍāya caratā tena na laddham pasatam ghatam,
sappikumbhasatenāpi vyādhi jāto asādhiyo.
219. Teneva vyādhinā thero patto āyukkhayantikam,
ovaditvāppamādena nibbātum mānasam akā.
220. Ākāsamhi nisīditvā tejojhānavasena so
yathāruci adhiṭṭhāya sarīram parinibbuto.
221. Jālā sarīrā nikkhamma nimmaṃsacchārikam dahi
therassa sakalam kāyam, aṭṭhikāni tu no dahi.
222. Tathā nibbutim etassa sutvā therassa bhūpati
agamāsi sakārāmaṃ janoghaparivārīto.
223. Hatthikkhandhatthito rājā tām aṭṭhīn' avaropayi,
kāretvā dhātusakkāram saṃgham vyādhim apucchi tam.
224. Tam sutvā jātasamvego puradvāresu bhūpati
kāretvā pokkharāṇṇo tā bhesajjānam purāpiya
225. dāpesi bhikkhusamghassa bhesajjāni dine dine :
"mā hotu bhikkhusamghassa bhesajjam dullabham" iti.
226. Sumittathero nibbāyi caṅkamanto va caṅkame,
pasīdi sāsane 'tīva tenāpi ca mahājano.
227. Kuntiputtā duve therā te lokahitakārino
nibbāyimsu Asokassa raṇṇo vassamhi aṭṭhame.
228. Tato pabhuti samghassa lābho 'tīva mahā ahu,
pacchā pasannā ca janā yasmā lābham pavattayum
229. pahīnalābhasakkārā titthiyā lābhakāraṇā
sayam kāsāyam ādāya vasiṃsu saha bhikkhuhi.
230. Yathāsakam ca te vādam buddhavādo ti dīpayum,
yathāsakam ca kiriyaṃ akarimsu yathāruci.
231. Tato Moggaliputto so thero thiraguṇodayo
sāsanabbudam uppannam disvā tam atikakkhalam
232. tassopasamane kalam dīghadassī apekkhiya
datvā Mahindatherassa mahābhikkhugaṇam sakam
233. uddham Gaṅgāya eko va Ahogaṅgamhi pabbate
vihāsi sattavassāni vivekam anubrūhayam.
234. Titthiyānam bahuttā ca dubbacattā ca bhikkhavo
tesam katum na sakkhimsu dhammena paṭisedhanam,
235. teneva Jambudīpamhi sabbārāmesu bhikkhavo
satta vassāni nākaṃsu uposathapavāraṇam.
236. Tam sutvāna mahārājā Dhammāsoko mahāyaso
ekam amaccam pesesi Asokārāmaṃ uttamam.

237. "Gantvādhikaraṇaṃ etaṃ vūpasamma uposathaṃ
kārehi bhikkhusaṃghena mamārāme tuvaṃ" iti.
238. Gantvāna saṃnipātetvā bhikkhusaṃghaṃ sa dummati :
"uposathaṃ karoṭhā" ti sāvesi rājasāsaṇaṃ.
239. "Uposathaṃ titthiyehi na karoma mayaṃ" iti
avoca bhikkhusaṃgho taṃ amaccaṃ mūlhamānaṃ.
240. So 'macco katipayānaṃ therānaṃ paṭipāṭiyā
acchindi asinā sīsaṃ : "kāremīti uposathaṃ."
241. Rājabhātā Tissathero taṃ disvā kiriyaṃ lahuṃ
gantvāna tassa āsanne āsaṇaṃhi nisīdi so.
242. Therāṃ disvā amacco so gantvā rañño nivedayi
sabbāṃ pavattiṃ, taṃ sutvā jātaḍāho mahīpati
243. sīghaṃ gantvā bhikkhusaṃghaṃ pucchi ubbiggaṃānaṃ :
"evaṃ katena kammaṇa kassa pāpaṃ siyā?" iti.
244. Tesāṃ apaṇḍitā keci : "pāpaṃ tuyhaṃ" ti, keci tu :
"ubhinnaṃ cā" ti āhaṃsu, "natthi tuyhaṃ" ti paṇḍitā.
245. Taṃ sutvāha mahārājā : "samatto bhikkhu atthi nu
vimaṭṭhaṃ me vinodetvā kātuṃ sāsanaṃ paggaḥaṃ?"
246. "Atthi Moggaliputto so Tissatthero rathesabha"
iccāha saṃgho rājānaṃ, rājā tatthāsi sādaro.
247. Viṣuṃ bhikkhu sahaṣṣena caturo parivārite
there, naraṣaṣṣena amacce caturo tathā
248. tadahe yeva pesesi attano vacanena so
theraṃ ānetuṃ, etehi tathā vutto sa nāgami.
249. Taṃ sutvā puna aṭṭhaṭṭha there 'macce ca pesayi
viṣuṃ sahaṣṣapurise, pubbe viya sa nāgami.
250. Rājā pucchi : "kathaṃ thero āgaccheyya nu kho?" iti
bhikkhū āhaṃsu therassa tassāgamaṇakāraṇaṃ :
251. "hohi bhante upatthambho kātuṃ sāsanaṃ paggaḥaṃ,
iti vutte mahārāja thero ehi so" iti.
252. Puna pi there 'macce ca rājā soḷasa soḷasa
viṣuṃ sahaṣṣapurise tathā vatvāna pesayi,
253. "thero mahallakatte pi nāroḥissati yānaṃ,
theraṃ Gaṅgāya nāvāya ānethā" ti ca abravi.
254. Gantvā te taṃ tathāvocaṃ, so taṃ sutvā va utṭhaḥi
Nāvāya theraṃ ānesuṃ rājā paccuggamī taḥiṃ.
255. Jānumattaṃ jaḷaṃ rājā gahitvā dakkhiṇaṃ karaṃ.
Nāvāya otarantassa therassaḍā sagāravo.

256. Dakkhiṇaṃ dakkhiṇeyyo so karaṃ raṇṇo 'nukampako
ālabbitvānukampāya therō Nāvāya otari.
257. Rājā therāṃ nayitvāna uyyānaṃ Rativaddhaṇaṃ
therassa pāde dhovitvā makkhetvā ca nisīdiya
258. samatthabhāvaṃ therassa vīmaṃsanto mahīpati :
"daṭṭhukāmo ahaṃ bhante pāṭihīraṃ" ti abravi.
259. "Kiṃ?" ti vutte "mahīkampam" āha, taṃ punar āha so :
"sakalāyekadesāya kataraṃ daṭṭhum icchasi?"
260. "Ko dukkaro?" ti pucchivā "ekadesāyo kampanaṃ
dukkaraṃ" ti suṇitvāna taṃ daṭṭhukāmatam bravi.
261. Rathaṃ assaṃ manussaṃ ca pātiṃ codakapūritaṃ
thero yojanasīmāya antaramhi catuddise
262. ṭhapāpetvā tadaḍḍhehi saha taṃ yojanaṃ mahiṃ
cālesi iddhiyā tatra nisinnassa ca dassayi.
263. Tenāmaccena bhikkhūnaṃ maraṇenattano pi ca
pāpassathhitaṃ natthitaṃ therāṃ pucchi mahīpati.
264. "Paṭiccekammaṃ natthīti kilīṭṭhaṃ cetanaṃ vinā"
thero bodhesi rājānaṃ vatvā tittirajātaṃ.
265. Vasanto tattha sattāhaṃ rājuyyāne manorame
sikkhāpesi mahīpālaṃ sambuddhasamayaṃ subhaṃ.
266. Tasmim yeva ca sattāhe duve yakkhe mahīpati
pesetvā mahiyaṃ bhikkhū aseṣe saṃnipātayi.
267. Sattame divase gantvā sakārāmaṃ manoramam
kāresi bhikkhusaṃghassa saṃnipātaṃ asesato.
268. Therena saha ekante nisinno sāṇiantare
ekekāladhike bhikkhū pakkosivāna santikaṃ
269. "kiṃvādī sugato bhante?" iti pucchi mahīpati,
te sassatādikaṃ diṭṭhiṃ vyākariṃsu yathāsakaṃ.
270. Te micchādiṭṭhike sabbe rājā uppabbajāpayi,
sabbe saṭṭhi sahaṣṣāni āsuraṃ uppabbajāpitā.
271. Apucchi dhammike bhikkhū : "kiṃvādī sugato?" iti,
"vibhajjavādī t' āhaṃsu, taṃ therāṃ pucchi bhūpati :
272. "vibhajjavādī sambuddho hoti bhante?" ti, āha so
thero : "āmā" ti, taṃ sutvā rājā tuṭṭhamano tadā
273. "saṃgho visodhito yasmā, tasmā saṃgho uposathaṃ
karotu bhante" iccevaṃ vatvā therassa bhūpati
274. saṃghassa rakkaṃ datvāna nagaraṃ pāvisī subhaṃ.
Saṃgho samaggo hutvāna tadākāsi uposathaṃ.

275. Thero anekasaṃkhyamhā bhikkhusaṃghā visārade
chalabhiññe tepītake pabhinnaṭṭhisambhīde
276. bhikkhusahassaṃ uccini kātuṃ saddhammasaṃgahaṃ.
Tehi Asokārāmaṃhi akā saddhammasaṃgahaṃ.
277. Mahākassapaṭthero ca Yasatthero ca kārayuṃ
yathā te dhammasaṃgītiṃ, Tissatthero pi taṃ tathā.
278. Kathāvatthuppakaraṇaṃ paravādapamaddanaṃ
abhāsi Tissatthero ca tasmīṃ saṃgītiṃmaṇḍale.
279. Evaṃ bhikkhusahassena rakkhāyāsokarājino
ayaṃ navahi māsehi dhammasaṃgītiṃ nīṭṭhitā.
280. Rañño sattarase vasse dvāsattatisamo isi
mahāpavāraṇāya so saṃgītiṃ taṃ samāpayi.
281. Sādhukāraṃ dadantī va sāsanaṭṭhitikāraṇe
saṃgītipariyosāne akampittha mahāmahī.
282. Hitvā seṭṭhaṃ brahmavimānaṃ pi manuññaṃ
jegucchaṃ so sāsanaṭṭhetu naralokaṃ
āgammākā sāsanaṭṭhikāraṇaṃ katakicco,
ko nāma añño sāsanaṭṭhikāraṇaṃ pamajje? ti

Sujanappasādasamvegatthāya kate Mahāvamse
Tatīyasamgīti nāma pañcamaṃ paricchedo.

(Dvādasamo Paricchedo)

1. Thero Moggaliputto so jinasāsanajotako
nīṭṭhāpetvāna saṃgītiṃ pekkhamāno anāgataṃ
2. sāsanaṭṭhikāraṇaṃ paccantesu apekkhiya
pesesi kattike māse te te there taṃ taṃ.
3. Therā Kasmīragandhāraṃ Majjhantikaṃ apesayi,
apesayi Mahādevattheraṃ Mahisamaṇḍalaṃ.
4. Vanavāsaṃ apesesi therā Rakkhitaṇāmakāṃ,
tathāparantaṃ Yonaṃ Dhammarakkhitaṇāmakāṃ.
5. Mahāratṭhaṃ Mahādharmarakkhitattheraṇāmakāṃ.
Mahārakkhitattheraṃ tu Yonalokaṃ apesayi.
6. Pesesi Majjhimaṃ therā Himavantapadesakaṃ,
Suvāṇṇabhūmiṃ there dve Soṇaṃ Uttaraṃ eva ca.
7. Mahāmahindattheraṃ taṃ therā Itthiyaṃ Uttiyaṃ
Sambalaṃ Bhaddasālaṃ ca sake saddhivihārike

8. "Laṅkādiṭṭhe manuññamhi manuññam jinasāsanam
patiṭṭhāpetha tumhe" ti pañca there apesayi.
9. Tadā Kasmīragandhāre pakkaṃ sassam mahiddhiko
Aravālo nāgarājā vassam karakasamñitam
10. vassāpetvā samuddasmim sabbam khipati dāruṇo.
Tatra Majjhantikatthero khippam gantvā viḥāyasā
11. Aravāladahe vāripitṭhe caṅkamaṇādiḥ
akāsi, disvā tam nāgā ruṭṭhā rañño nivedayum.
12. Nāgarājātha ruṭṭho so vividhā bhimsikākari :
vātā mahantā vāyanti, megho gajjati vassati,
13. phalantāsaniyo, vijjū niccharanti tato tato,
mahiruhā pabbatānam kūṭāni papatanti ca.
14. Virūparūpā nāgā ca bhimsāpenti samantato
sayam dhūpati jalati akkosanto anekadhā.
15. Sabbam tam iddhiyā therō paṭibāhiya bhimsanam
avoca nāgarājam tam dassento balam uttamam :
16. "sadevako pi ce loko āgantvā tāsayeyya mam,
na me paṭibalo assa yam ettha bhayabheravam.
17. Sace pi tvaṃ mahim sabbam sasamuddam sapabbatam
ukkipitvā mahānāga khippeyyāsi mamopari,
18. neva me sakkuppeyyāsi janetum bhayabheravam.
Aññadatthu tavevassa vighāto uragādhipa."
19. Tam sutvā nimmadassassa therō dhammam adesayi,
tato saraṇasīlesu nāgarājā patiṭṭhahi,
20. tatheva caturāsīti saḥassāni bhujamgamā
Himavante ca gandhabbā yakkhā kumbhaṇḍakā bahū.
21. Paṇḍako nāma yakkho tu saddhim Hāritayakkhiyā
pañcasatehi puttehi phalam pāpuṇi ādikam.
22. "Mā dāni kodham janayittha ito uddham yathā pure,
sassaghātam ca mā kattha, sukhakāmā hi paṇino ;
23. karoṭha mettam sattesu, vasantu manujā sukham"
iti tenānusiṭṭhā te tatheva paṭipajjisum.
24. Tato ratanapallanke theram so uragādhipo
nisīdāpiya aṭṭhāsi vījamāno tadantike.
25. Tadā Kasmīragandhāravāsino manujāgatā
nāgarājassa pūjattham mantvā theram mahiddhikam
26. theram evābhivādetvā ekamantam nisīdisum,
tesam dhammam adesesi therō āsivisūpamam.

27. Asītiyā sahaṣṣānaṃ dhammābhisamayo ahu,
satasahaṣṣaṃ purisā pabbajum therasantike.
28. Tato pabhuti Kasmīragandhārā te idāni pi
āsum kāṣāyapajjotā vatthuttayaparāyanā
29. Gantvā Mahādevathero desaṃ Mahisamaṇḍalaṃ
suttantaṃ devadūtaṃ taṃ kathesi janamajjhago.
30. Cattālīsa sahaṣṣāni dhammacakkhum visodhayum,
cattālīsa sahaṣṣāni pabbajimsu tadantike.
31. Gantvāna Rakkhitatthero Vanavāsaṃ nabhe t̥hito
saṃyuttaṃ anamataggam kathesi janamajjhago.
32. Saṭṭhinarasahaṣṣānaṃ dhammābhisamayo ahu,
sattatimsasahaṣṣamattā pabbajimsu tadantike.
33. Vihārānaṃ pañcasataṃ tasmim dese patiṭṭhahi,
patiṭṭhāpesi tatthevam therō so jinasāsaṇaṃ.
34. Gantvāparantakaṃ therō Yonako Dhammarakkhito
aggikkhandhopamaṃ suttaṃ kathetvā janamajjhago
35. so sattatimsasahaṣṣāni pāṇe tattha samāgate
dhammāmatam apāyesī dhammādharmesu kovido.
36. Purisānaṃ sahaṣṣā ca itthiyo ca tato 'dhikā
khattiyānaṃ kulā yeva nikkhamitvāna pabbajum.
37. Mahārattaṃ isī gantvā so Mahādharmmarakkhito
mahānārada-kassapavhaṃ jātaṃ kathayī tahiṃ.
38. Maggaphalaṃ pāpuṇimsu caturāsīti sahaṣṣakā
terasaṃ tu sahaṣṣāni pabbajimsu tadantike.
39. Gantvāna Yonavisayaṃ so Mahārakkhito isi
kālakārāmasuttantaṃ kathesi janamajjhago.
40. Pāṇasatasahaṣṣāni sahaṣṣāni ca sattati
maggaphalaṃ pāpuṇimsu, dasasahaṣṣāni pabbajum
41. Gantvā catūhi therehi desesi Majjhimo isi
Himavantapadesasmim dhammacakkappavattanaṃ
42. Maggaphalaṃ pāpuṇimsu asītipāṇakotiyo.
Visum te pañca raṭṭhāni pañca therā pasādayum,
43. purisā satasahaṣṣāni ekekasēva santike
pabbajimsu pasādena sammāsambuddhasāsane.
44. Saddhim Uttaratherena Soṇatthero mahiddhiko
Suvāṇṇabhūmim agamā, tasmim tu samaye pana
45. Jāte jāte rājagehe dārake ruddarakkhasī
samuddato nikkhamitvā bhakkhayitvāna gacchati.

46. Tasmim̐ khaṇe rājagehe jāto hoti kumārako,
there manussā passitvā “rakkhasānaṃ saḥāyakā”
47. iti cintiya māretum sāyudhā upasaṃkamum̐.
“Kiṃ etaṃ?” ti ca pucchitvā therā te evaṃ āhu te :
48. “samaṇā mayam̐ sīlavantā, na rakkhasisahāyakā.
Rakkhasī sā sapaṛisā nikkhantā hoti sāgarā,
49. taṃ disvāna mahārāvaṃ viraviṃsu mahājanā
Diguṇe rakkhase thero māpayitvā bhayānake
50. taṃ rakkhasim̐ sapaṛisaṃ parikkhipi samantato,
“idaṃ imehi laddham̐” ti mantvā bhītā palāyi sā.
51. Tassa desassa ārakkham̐ ṭhapetvāna samantato
tasmim̐ samāgame thero brahmajālam̐ adesayi.
52. Saraṇesu ca sīlesu aṭṭham̐su bahavo janā
saṭṭhiyā tu saḥassānaṃ dhammābhisamayo ahu.
53. Aḍḍhuḍḍhāni saḥassāni pabbajum̐ kuladārakā,
pabbajim̐su diyaḍḍham̐ tu saḥassam̐ kuladhītaro.
54. Tato pabhuti saṃjāte rājagehe kumārake
Tattha karim̐su rājāno Soṇuttarasanāmake.
55. Mahādayassāpi jinassa kaḍḍhanam̐
vihāya pattam̐ amatam̐ sukham̐ pi te
karim̐su lokassa hitam̐ tahiṃ tahiṃ :
bhaveyya ko lokahite pamādavā? ti.

Sujanappasādasam̐vegatthāya kate Mahāvaṃse
Nānādesapasādo nāma dvādasamo paricchedo.

(Terasamo Paricchedo)

1. Mahāmahindathero so tadā dvādasavassiko
upajjhāyena āṇatto saṃghena ca mahāmati
2. Laṅkāḍīpaṃ pasādetum̐ kālam̐ pekkham̐ vicintayi :
“vuḍḍho Muṭasivo rājā, rājā hotu suto” iti.
3. Tadantare nātigaṇam̐ datṭhum̐ katvāna mānasam̐
upajjhāyam̐ ca saṃgham̐ ca vanditvāpuccha bhūpatim̐,
4. ādāya caturo there Saṃghamittāya atrajam̐
Sumanam̐ sāmaṇeram̐ ca chaḷabhiññam̐ mahiddhikam̐
5. nātinam̐ saṃgaham̐ kātum̐ agamā Dakkhiṇāgirim̐,
tathā tassa carantassa chammāsā samatikkamum̐.

6. Kamena Vedisagirim nagaram mātu Deviyā
samppatto mātaram passi, Devī disvā piyam sutam
7. bhojayitvā saparisam attanā yeva kāritam
vihāram Vedisagirim theram āropayī subham.
8. Avantirattham bhuñjanto pitarā dinnam attano
so Asokakumāro hi Ujjenīgamanā purā
9. Vedise nagare vāsam upagantvā tahim subham
Devim nāma labhitvāna kumārim setthidhītarām
10. samvāsam tāya kappesi, gabbham gañhiya tena sā
Ujjeniyam kumāram tam Mahindam janayī subham,
11. vassadvayam atikkamma Samghamittam ca dhītarām.
Tasmim kāle vasati sā Vedise nagare tahim.
12. Thero tattha nisīditvā kālaññū iti cintayī :
“pitarā me samāṇattam abhisekamahussavam
13. Devānampiyatisso so mahārājānubhotu ca
vatthuttayagūṇe cāpi sutvā jānātu dūtato,
14. ārohatu Missakanagam jetthamāsass’ uposathe,
tadahe va gamissāma Laṅkādhīpavaram mayam.”
15. Mahindo upasamkamma Mahindattheram uttamam
“yāhī Laṅkam pasādetum, sambuddhenāpi vyākato,
16. mayam pi tatth’ upatthambhā bhavissāmā” ti abravi.
Deviyā bhaginīdhītu putto Bhaṇḍukanāmako
17. therena Deviyā dhammam sutvā desitam eva tu
anāgāmiphalam patvā vasi therassa santike.
18. Tattha māsam vasitvāna jetthamāsass’ uposathe
thero catūhi therehi Sumanenātha Bhaṇḍunā
19. saddhim tena gahaṭṭhena naratāñattihetunā
tasmā vihārā ākāsam uggantvā so mahiddhiko
20. gaṇeneva idhāgamma ramme Missakapabbate
aṭṭhāsi Sīlakūṭamhi rucirambatthale vare.
21. Laṅkāpasādanagūṇena viyākato so
Laṅkāhitāya muninā sayitena ante
Laṅkāya satthusadiso hitahetu tassā
Laṅkāmarūhi mahito ’bhiniśīdi tatthāti.

Sujanappasādasamvegatthāya kate Mahāvamse
Mahindāgamano nāma terasamo paricchedo.

(Pañcadasamo Paricchedo)

1. "Hatthisālā pi sambādho" iti tattha samāgatā
te Nandanavane ramme dakkhiṇadvārato bahi
2. rājuyyāne ghanacchāye sītale nīlasaddale
paññāpesuṃ āsanāni therānaṃ sādārā narā,
3. nikkhamma dakkhiṇadvārā thero tattha nisīdi ca.
Mahākulīnā cāgama itthiyo bahukā taḥiṃ
4. therāṃ upanīṣidimṣu uyyānaṃ pūrayantiyo,
bālapaṇḍitasuttantaṃ tāsāṃ thero adesayi.
5. Sahassitthiyo tāsū paṭhamāṃ phalaṃ ajjhagūṃ.
Evaṃ tattheva uyyāne sāyaṇhasamayo ahu.
6. Tato therā nikkhamimṣu "yāma taṃ pabbataṃ" iti.
Taṃ rañño paṭivedesuṃ, sīghaṃ rājā upāgami,
7. upāgama bravī therāṃ "sāyaṃ, dūro ca pabbato,
idheva Nandanuyyāne nivāso phāsuko" iti.
8. "Purassa accāsannattā asāruppaṃ" ti bhāsīte
"Mahāmeghavanuyyānaṃ nātidūrātisantike
9. rammaṃ chāyudakūpetāṃ, nivāso tattha rocatu,
nivattitabbāṃ bhante" ti, thero tattha nivattayi.
10. Tasmim nivattatthānaṃhi Kadambanadiyantike
Nivattacetiyāṃ nāma kataṃ vuccati cetiyāṃ.
11. Taṃ Nandaṃ dakkhiṇena sayāṃ therāṃ rathesabho
Mahāmeghavanuyyānaṃ pācinadvārakaṃ nayi.
12. Tattha rājaghare ramme mañcapīṭhāni sādhukaṃ
sādhūni saṃtharāpetvā, "vasathettha sukhaṃ" iti
13. rājā there 'bhivādetvā amaccaparivārīto
puraṃ pāvisi, therā tu taṃ rattim tattha te vasuṃ.
14. Pabhāte yeva pupphāni gahetvā dharaṇīpati
there upecca vanditvā pūjetvā kusumehi ca
15. pucchi : "kacci sukhaṃ vutthaṃ? uyyānaṃ phāsukaṃ?" ti ca.
"Sukhaṃ vutthaṃ mahārāja, uyyānaṃ yatiphāsukaṃ."
16. "Ārāmo kappate bhante saṃghassā?" ti apucchi so.
"Kappate" iti vatvāna kappākappesu kovido
17. thero Veluvanārāmapaṭiggahaṇaṃ abravi,
taṃ sutvā atihattho so, tuṭṭhahattho mahājano.
18. Therānaṃ vandanaṭṭhāya devī tu Anulāgatā
saddhim pañcasatitthīhi dutiyaṃ phalaṃ ajjhagā.

19. Sā sapañcasatā devī Anulāha mahīpatim :
“pabbajissāma devā” ti, rājā theram avoca so :
20. “pabbājetha imāyo” ti, thero āha mahīpatim :
“na kappati mahārāja pabbājetum thiyo hi no.
21. Atthi Pāṭaliputtasmim bhikkhuṇi me kanittthikā
Saṃghamittā ti nāmena vissutā, sā bahussutā
22. narinda samañindassa mahābodhidumindato
dakkhiṇam sākham ādāya tathā bhikkhuṇiyo varā
23. āgacchatūti pesehi rañño no pitu santikam,
pabbājessati sā therī āgatā itthiyo imā.”
24. “Sādhū” ti vatvā gaṇhitvā rājā bhiṅgāram uttamam
“Mahāmeghavanuyyānam dammi saṃghass’ imam” iti
25. Mahindatherassa kare dakkhiṇodakam ākiri ;
mahiyā patite toye akampittha mahāmahī.
26. “Kasmā kampati bhūmī?” ti bhūmipālo apucchi tam,
“patittthitattā dīpamhi sāsanassā” ti so bravi.
27. Therassa upanāmesi jātipupphāni jātimā,
thero rājagharam gantvā tassa dakkhiṇato thito
28. rukkhamhi picule aṭṭha pupphamutthī samokiri.
Tatthāpi paṭhavī kampi, putttho tassāha kāraṇam :
29. “ahosi tiṇṇam buddhānam kāle pi idha mālako
narinda saṃghakammattam bhavissati idāni pi.”
30. Rājagehā uttarato cārupokkharaniṃ agā,
tattakān’ eva pupphāni thero tatthāpi okiri.
31. Tatthāpi paṭhavī kampi, putttho tassāha kāraṇam :
“jantāgharapokkharaniṃ ayam hessati bhūmipa.”
32. Tasseva rājagehassa gantvāna dvārakottthakam
tattakeh’ eva pupphehi tam thānam pūjayī isi.
33. Tadāpi paṭhavī kampi, haṭṭhalomo atīva so
rājā tam kāraṇam pucchi, thero tassāha kāraṇam :
34. “imamhi kappe buddhānam tiṇṇannam bodhirukkhato
ānetvā dakkhiṇā sākha ropitā idha bhūmipa,
35. tathāgatassa amhākam bodhisākhā pi dakkhiṇā
imasmim yeva thānamhi patittthissati bhūmipa.”
36. Tato ‘gamā mahāthero Mahāmucalamālakam,
tattakān’ eva pupphāni tasmim thāne samokiri.
37. Tatthāpi paṭhavī kampi, putttho tassāha kāraṇam :
“saṃghass’ uposathāgāram idha hessati bhūmipa.”

38. Pañhambamālakaṭṭhānaṃ tato 'gamā mahāmati,
supakkaṃ ambapakkaṃ ca vaṇṇagandharasuttamaṃ
39. mahantaṃ upanāmesi rañño uyyānapālako,
taṃ therass' upanāmesi rājā atimanoramaṃ.
40. Thero nisīdanākāraṃ dassesi janatāhito,
attharāpesi tattheva rājā attharaṇaṃ varam.
41. Adā tattha nisinnassa therassambam mahīpati,
thero taṃ paribhuñjitvā ropanatthāya rājino
42. ambaṭṭhikaṃ adā, rājā taṃ sayamaṃ tattha orpayi,
hatthe tassopari thero dhovi tassa virūlhiyā.
43. Taṃ khaṇaṃ yeva bījamaṃ tamhā nikkhamma aṅkuro
kamenātimahārukko pattaphaladharo ahu.
44. Taṃ pāṭihāriyaṃ disvā parisāyaṃ sarājikā
namassamānā atthāsi there hatthatanūrūhā.
45. Thero tadā pupphamuṭṭhī attha tattha samokiri,
tattāpi paṭhavī kampi, puṭṭho tassāha kāraṇaṃ :
46. "saṃghass' uppannalābhānaṃ anekesaṃ narādhipa
saṃgamma bhājanatthānaṃ idaṃ thānaṃ bhavissati."
47. Tato gantvā Catussālāthānaṃ tattha samokiri
tattakān' eva pupphāni, kampi tattāpi medinī.
48. Taṃkampakāraṇaṃ pucchi rājā, thero viyākari :
"tiṇṇannaṃ pubbabuddhānaṃ rājjuyyānapaṭiggahe
49. dānavatthūn' āhaṭāni dīpavāsīhi sabbato
idha ṭhapetvā bhojesuṃ sasamghe sugate tayo.
50. Idāni pana ettheva Catussālā bhavissati,
saṃghassa idha bhattachaggaṃ bhavissati narādhipa."
51. Mahāthūpaṭṭhitatthānaṃ thānāthānavidū tato
agamāsi mahāthero Mahindo dīpavaḍḍhanaṃ.
52. Tadā anto parikkhepe rājjuyyānassa khuddikā
Kakudhavhā ahū vāpi, tassopari jalantike
53. thūpārahaṃ thalatthānaṃ ahu, there taḥiṃ gate
rañño campakapupphānaṃ puṭakān' attha āharuṃ.
54. Tāni campakapupphāni rājā therass' upānayaṃ,
thero campakapupphehi tehi pūjesi taṃ thalaṃ.
55. Tatthāpi paṭhavī kampi, rājā taṃkampakāraṇaṃ
pucchi, thero 'nupubbena āha taṃkampakāraṇaṃ :
56. "Idaṃ thānaṃ mahārāja catubuddhanisevitaṃ
thūpārahaṃ hitatthāya sukhatthāya sa pāṇinaṃ.

57. Imamhi kappe paṭhamam Kakusandho jino ahu
sabbadhammavidū satthā sabbalokānukampako.
58. Mahātitthavhayam āsi Mahāmeghavanam idam,
nagaram Abhayam nāma puratthimadisāy' ahu,
59. Kadambanadiyā pāre tattha rājābhayo ahu,
nāmena Ojadīpo ti ayam dīpo tadā ahu,
60. rakkhasehi janassettha rogo pajjarako ahu.
Kakusandho dasabalo disvāna tam upaddavam
61. tam hantvā sattavinayam pavattim sāsanassa ca
kātum imasmim dīpasmim karuṇābalacodito
62. cattālīsasahashehi tādīhi parivārīto
nabhasāgamma aṭṭhāsi Devakūṭamhi pabbate.
63. Sambuddhassānubhāvena rogo pajjarako idha
upasanto mahārāja dīpamhi sakale tadā.
64. Tattha tṛito adhiṭṭhāsi narissara munissaro :
"sabbe mam ajja passantu Ojadīpamhi mānusa,
65. āgantukāmā sabbe va manussā mama santikam
āgacchantu akicchena khippam cā" ti mahāmuni.
66. Obhāsantam munindam tam obhāsantam ca pabbatam
rājā ca nāgarā ceva disvā khippam upāgamum.
67. Devatābalidānattham manussā ca tahiṃ gatā
devatā iti maññimsu sasamgham lokanāyakam.
68. Rājā so munirājam tam atihattho 'bhivādiya
nimantayitvā bhattena ānetvā purasantikam
69. sasamghassa munindassa nisajjāraham uttamam
ramaṇīyam idam thānam asambādham ti cintiya
70. kārite maṇḍape ramme pallaṅkesu varesu tam
nisīdāpesi sambuddham sasamgham idha bhūpati.
71. Nisinnam idha passantā sasamgham lokanāyakam
dīpe manussā ānesum paññākāre samantato,
72. attano khajjabhojjehi tehi teh' ābhatehi ca
saṃtappesi sasamgham tam rājā so lokanāyakam.
73. Idheva pacchābhattam tam nisinnassa jinassa so
Mahātitthakam uyyānam rājādā dakkhiṇam varam.
74. Akālapupphālamkāre Mahātitthavane tadā
paṭiggahīte buddhena akampittha mahāmahī.
75. Ettheva so nisīditvā dhammam desesi nāyako,
cattālīsasahassāni pattā maggaphalam narā.

76. Divāvihāraṃ katvāna Mahātitthavane jino
sāyaṇhasamaye gantvā bodhiṭṭhānārahaṃ mahiṃ,
77. nisinno tattha appetvā samādhim vuṭṭhito tato
iti cintesi sambuddho hitatthaṃ dīpavāsinaṃ :
78. “ādāya dakkhiṇaṃ sākhaṃ bodhito me sirīsato
āgacchatu Rucānandā bhikkhuṇī sahabhikkhuṇī.”
79. Tassa taṃ cittam aññāya sā therī tadanantaraṃ
gahetvā tattha rājānaṃ upasaṃkamma taṃ taruṃ
80. lekhaṃ dakkhiṇasākhāya dāpetvāna mahiddhikā
manosilāya chinnaṃ taṃ ṭhitaṃ hemakaṭāhake
81. iddhiyā bodhim ādāya sā pañcasatabhikkhuṇī
idhānetvā mahārāja devatāparivāritā
82. sasuvaṇṇakaṭāhaṃ taṃ sambuddhena pasārite
ṭhapesi dakkhiṇe hatthe, taṃ gahetvā tathāgato
83. patiṭṭhapetum pādāsi bodhim rañño 'bhayassa, taṃ
Mahātitthamhi uyyāne patiṭṭhāpesi bhūpati.
84. Tato gantvāna sambuddho ito uttarato pana
Sirīsamālake ramme nisīditvā tathāgato
85. jaṇassa dhammam desesi, dhammābhisamayo tahiṃ
vīsatiyā sahaṣṣānaṃ pāṇānaṃ āsi bhūmipa.
86. Tato pi uttaraṃ gantvā Thūpārāmaṃ mahiṃ jino,
nisinno tattha appetvā samādhim vuṭṭhito tato
87. dhammaṃ desesi sambuddho parisāya, tahiṃ pana
dasapāṇasahaṣṣāni pattamaggaphalān' ahuṃ.
88. Attano dhammakarakam manussānaṃ namassitum
datvā saparivāraṃ taṃ ṭhapetvā idha bhikkhuṇiṃ
89. saha bhikkhusahaṣṣena Mahādevaṃ ca sāvakaṃ
ṭhapetvā idha sambuddho tato pācīnato pana
90. ṭhito Ratanamālaṃhi jaṇaṃ samanūsāsiya
sasamgho nabhaṃ uggantvā Jambudīpaṃ jino agā.
91. Imamhi kappe dutiyaṃ Koṇāgamanānāyako
ahu sabbavidū satthā sabbalokānukampako.
92. Mahānomavhayaṃ āsi Mahāmeghavanaṃ idaṃ,
Vaḍḍhamānapuraṃ nāma dakkhiṇāya disāy' ahu,
93. Samiddho nāma nāmena tattha rājā tadā ahu,
nāmena Varadīpo ti ayam dīpo tadā ahu,
94. dubbuṭṭhupaddavo tettha Varadīpe tadā ahu.
Jino sa Koṇāgamano disvāna taṃ upaddavaṃ

95. taṃ hantvā sattavinayaṃ pavattiṃ sāsanaṃ ca
kātuṃ imasmiṃ dīpasmiṃ karuṇābalacodito
96. tiṃsabhikkhusahashehi tādihi parivārīto
nabhasāgama aṭṭhāsi nage Sumanakūṭake.
97. Sambuddhassānubhāvena dubbuṭṭhi sā khayāṃ agā,
sāsanaṃ antaradhānantā suvuṭṭhi ca tadā ahu.
98. Tattha tṭhito adhiṭṭhāsi narissara munissaro :
“sabbe maṃ ajja passantu Varadīpamhi mānusa,
99. āgantukāmā sabbe va manussa mama santikaṃ
āgacchantu akicchena khippaṃ cā “ti mahāmuni.
100. Obhāsantaṃ munindaṃ taṃ obhāsentaṃ ca pabbataṃ
rājā ca nāgarā ceva disvā khippaṃ upāgamaṃ.
101. Devatābalidānattaṃ manussa ca taṃ gata
devatā iti maññimsu sasamghaṃ lokanāyakaṃ.
102. Rājā so munirājaṃ taṃ atihattṭho 'bhivādiya
nimantayitvā bhāttena ānetvā purasantikaṃ
103. sasamghassa munindassa nisajjārahaṃ uttamaṃ
ramaṇīyaṃ idaṃ tṭhānaṃ asambādhaṃ ti cintiya
104. kārite maṇḍape ramme pallaṅkesu varesu taṃ
nisīdāpesi sambuddhaṃ sasamghaṃ idha bhūpati.
105. Nisinnaṃ idha passantā sasamghaṃ lokanāyakaṃ
dīpe manussa ānesuṃ paṇṇakāre samantato,
106. attano kajjabhojjehi tehi tehi' ābhatehi ca
saṃtappesi sasamghaṃ taṃ rājā so lokanāyakaṃ.
107. Idheva pacchābhattaṃ taṃ nisinnassa jinassa so
Mahānomakaṃ uyyānaṃ rājādā dakkhiṇaṃ varaṃ.
108. Akālapupphālaṃkāre Mahānomavane tadā
paṭiggahīte buddhena akampittha mahāmahi.
109. Ettheva so nisīditvā dhammaṃ desesi nāyako,
tadā tiṃsasahasāni pattā maggaphalaṃ narā.
110. Divāvihāraṃ katvāna Mahānomavane jino
sāyaṇhasamaye gantvā pubbabodhiṭṭhitaṃ mahiṃ,
111. nisinnaṃ tattha appetvā samādhiṃ vuṭṭhito tato
iti cintesi sambuddho hitatthaṃ dīpavāsinaṃ :
112. “ādāya dakkhiṇaṃ sākhaṃ mamodumbara bodhito
āyātu Kantaṇandā bhikkhuṇī sahabhikkhuṇī.”
113. Tassa taṃ cittaṃ aññāya sā therī tadanantaraṃ
gahetvā tattha rājānaṃ upasamkamma taṃ taruṃ

114. lekham dakkhiṇasākhāya dāpetvāna mahiddhikā
manosilāya chinnaṃ taṃ t̥hitam hemakaṭāhake
115. iddhiyā bodhim ādāya sā pañcasatabhikkhuṇī
idhāgantvā mahārāja devatāparivāritā
116. sasuvaṇṇakaṭāham taṃ sambuddhena pasārite
t̥hapesi dakkhiṇe hatthe, taṃ gahetvā tathāgato
117. patit̥thapetum so rañño 'dā Samiddhassa, taṃ taḥim
Mahānomamhi uyyāne patit̥thāpesi bhūpati.
118. Tato gantvāna sambuddho Sirīsamālakuttare
janassa dhammaṃ desesi nisinno Nāgamālake.
119. Taṃ dhammadesanaṃ sutvā dhammābhisamayo taḥim
vāsatiyā sahasānaṃ pāṇānaṃ āsi bhūpati.
120. Pubbabuddhanisinnaṃ taṃ t̥hānaṃ gantvā pan' uttaram,
nisinno tattha appetvā samādhim vuṭṭhito tato
121. dhammaṃ desesi sambuddho parisāya, taḥim pana
dasapāṇasahasāni pattamaggaphalān' ahuṃ.
122. Kāyabandhanadhātum so manussehi namassitum
datvā saparivāram taṃ t̥hapetvā idha bhikkhuṇim
123. saha bhikkhusahasena Mahāsumbam ca sāvakaṃ
t̥hapetvā idha sambuddho oraṃ Ratanamālato
124. t̥hatvā Sudassane māle janaṃ samanūsāsiya
sasamgho nabham uggantvā Jambudīpaṃ jino agā.
125. Imamhi kappe tatiyaṃ Kassapo gottato jino
ahu sabbavidū satthā sabbalokānukampako.
126. Mahāmeghavanaṃ āsi Mahāsāgaranāmakam.
visālam nāma nagaram pacchimāya disāy' ahu,
127. Jayanto nāma nāmena tattha rājā tadā ahu,
nāmena Maṇḍadīpo ti ayaṃ dīpo tadā ahu.
128. Tadā Jayantarañño ca rañño kaniṭṭhabhātu ca
yuddham upat̥thitam āsi bhimsanaṃ sattahimsanaṃ.
129. Kassapo so dasabalo tena yuddhena pāṇinaṃ
mahantaṃ vyasanaṃ disvā mahākāruṇiko muni
130. taṃ hantvā sattavinayaṃ pavattim sāsanaṃ ca
kātum imasmim dīpasmim karuṇābalacodito
131. vīsatiyā sahassehi tādīhi parivārīto
nabhasāgamma aṭṭhāsi Subhakūṭamhi pabbate.
132. Tattha t̥hito adhit̥thāsi narissara munissaro :
"sabbe maṃ ajja passantu Maṇḍadīpamhi mānūsā,

133. āgantukāmā sabbe va manussā mama santikaṃ
āgacchantu akicchena khippaṃ cā" ti mahāmuni.
134. Obhāsantaṃ munindaṃ taṃ obhāsentā ca pabbataṃ
rājā ca nāgarā ceva disvā khippaṃ upāgamuṃ.
135. Attano attano pattavijayāya janā bahū
devatābalidānatthā taṃ pabbataṃ upāgatā
136. devatā iti maññiṃsu sasamghaṃ lokanāyakaṃ,
rājā ca so kumāro ca yuddhaṃ ujjiṃsu vimhitā.
137. Rājā so munirājaṃ taṃ atihattho 'bhivādiya
nimantayitvā bhattena ānetvā purasantikaṃ
138. sasamghassa munindassa nisajjārahaṃ uttamaṃ
ramaṇīyaṃ idaṃ thānaṃ asambādhaṃ ti cintiya
139. kārite maṇḍape ramme pallaṅkesu varesu taṃ
nisīdāpesi sambuddhaṃ sasamghaṃ idha bhūpati.
140. Nisinnaṃ idha passantā sasamghaṃ lokanāyakaṃ
dīpe manussā ānesuṃ paṇṇākāre samantato,
141. attano khajjabhojjehi tehi teh' ābhatehi ca
saṃtappesi sasamghaṃ taṃ rājā so lokanāyakaṃ.
142. Idheva pacchābhattaṃ taṃ nisinnassa jinassa so
Mahāsāgaraṃ uyyānaṃ rājādā dakkhiṇaṃ vamaṃ.
143. Akālapupphālaṃkāre Mahāsāgarakānane
paṭiggahīte buddhena akampittha mahāmahī.
144. Ettheva so nisīditvā dhammaṃ desesi nāyako,
tadā visasahassāni pattā maggaphalaṃ narā.
145. Divāvihāraṃ katvāna Mahāsāgarakānane
sāyaṇhe sugato gantvā pubbabodhiṭṭhitaṃ mahiṃ.
146. nisinno tattha appetvā samādhim vuṭṭhito tato
iti cintesi sambuddho hitatthaṃ dīpavāsinaṃ :
147. "ādāya dakkhiṇaṃ sākhaṃ mama nigrodhabodhito
Sudhammā bhikkhuṇī etu idāni sahabhikkhuṇī.
148. Tassa taṃ cittaṃ aññāya sā therī tadanantaraṃ
gahetvā tattha rājānaṃ upasaṃkamma taṃ taruṃ
149. lekhaṃ dakkhiṇasākhāya dāpetvāna mahiddhikā
manosilāya chinnaṃ taṃ thitaṃ hemakaṭāhake
150. iddhiyā bodhim ādāya sā pañcasatabhikkhuṇī
idhānetvā mahārāja devatāparivāritā
151. sasuvaṇṇakaṭāhaṃ taṃ sambuddhena pasārite
thapesi dakkhiṇe hatthe, taṃ gahetvā tathāgato

152. patiṭṭhapetum rañño 'dā Jayantassa, sa tam tahiṃ
Mahāsāgarauiyyāne patiṭṭhāpesi bhūpati.
153. Tato gantvāna sambuddho Nāgamālakauttare
janassa dhammaṃ desesi nisinno 'sokamālake.
154. Taṃ dhammadesanam sutvā dhammābhisamayo tahiṃ
ahu pāṇasahassānaṃ catunnaṃ manujādhipa.
155. Pabbabuddhanisinnam taṃ ṭhānaṃ gantvā pan' uttaram,
nisinno tattha appetvā samādhim vuṭṭhito tato
156. dhammaṃ desesi sambuddho parisāya, tahiṃ pana
dasapāṇasahassāni pattamaggaphalān' ahum.
157. Jalasāṭikadhātum so manussehi namassitum
datvā saparivāram taṃ ṭhapetvā idha bhikkhuṇiṃ
158. saha bhikkhusahassena Sabbanandaṃ ca sāvakaṃ
ṭhapetvā nadito oraṃ so Sudassanamālato
159. Somanasse mālakasmim janaṃ samanūsāsiya
sasamgho nabham uggantvā Jambudīpaṃ jino agā.
160. Ahu imasmim kappasmim catuttham gotamo jino
sabbadhammavidū satthā sabbalokānukampako.
161. Paṭhamam so idhāgantvā yakkhaniddhamanaṃ akā,
dutiyaṃ punar āgamma nāgānaṃ damanaṃ akā.
162. Kalyāṇiyaṃ Maṇiakkhināgenābhinimantito
tatiyaṃ punar āgamma sasamgho tattha bhuñjiya
163. pabbabodhiṭṭhitatṭhānaṃ thūpatṭhānaṃ idaṃ pi ca
paribhogadhātutṭhānaṃ ca nisajjāyopabhuñjiya
164. pabbabuddhaṭṭhitatṭhānā oraṃ gantvā mahāmuni
Laṅkādiṭṭhe lokadīpo manussābhāvato tadā
165. dīpatṭhadevasamgham ca nāge ca anusāsiya
sasamgho nabham uggantvā Jambudīpaṃ jino agā.
166. Evaṃ ṭhānaṃ idaṃ rāja catubuddhanisevitam,
tasmim ṭhāne mahārāja thūpo hessati 'nāgate
167. buddhasārīradhātunaṃ doṇadhātunidhānavā
vīsaratanasatuco Hemamālīti vissuto.
168. "Aham eva kārapessāmi" iccāha paṭhavissaro.
"Idhamaññāni kiccāni bahūni tava bhūmipa,
169. tāni kārehi, nattā te kāressati imaṃ pana,
Mahānāgassa te bhātu uparājassa atrajo
170. Tatṭhālāyakatisso ti rājā hessati 'nāgate,
rājā Goṭhābhayo nāma tassa putto bhavissati,

171. tassa putto Kākavaṇṇatisso nāma bhavissati,
tassa rañño suto rāja mahārājā bhavissati
172. Duṭṭhagāmaṇisaddena pākaṭo 'bhayanāmako :
kāressati idha thūpaṃ mahātejiddhivikkamo."
173. Iccāha thero, therassa vacanen' idha bhūpati
ussāpesi silāthambhaṃ taṃ pavattiṃ likhāpiya.
174. Mahāmeghavanāṃ rammaṃ Tissārāmaṃ mahāmati
Mahāmahindathero so paṭiggayha mahiddhiko
175. akampo kampayitvāna mahiṃ thānesu aṭṭhasu
piṇḍāya pavisitvāna nagaraṃ sāgarūpamaṃ
176. rañño ghare bhattakiccaṃ katvā nikkhamma mandirā
nisajja Nandanavane aggikkhandhopamaṃ tahiṃ
177. suttaṃ janassa desetvā saḥassamānuse tahiṃ
pāpayitvā maggaphalaṃ Mahāmeghavane vasi.
178. Tatiye divase thero rājagehamhi bhuñjiya
nisajja Nandanavane desiyāsivisūpamaṃ
179. pāpayitvābhisamayāṃ saḥsapurise tato
Tissārāmaṃ agā thero, rājā ca sutadesano
180. therāṃ upanisīditvā so pucchi : "jinasāsaṃ
paṭiṭṭhitaṃ nu bhante?" ti. "Na tāva manujādhipa ;
181. uposathādikammatthaṃ jināṇāya janādhipa
sīmāya idha baddhāya paṭiṭṭhissati sāsanaṃ"
182. iccabravi mahāthero, taṃ rājā idam abravi :
"sambuddhāṇāya anto 'haṃ vasissāmi jutimdhara,
183. tasmā katvā puraṃ anto sīmaṃ bandhatha sajjukaṃ."
Iccabravi mahārājā, thero, taṃ idam abravi :
184. "evaṃ sati tuvaṃ yeva pajāna paṭhavissara
sīmāya gamanaṭṭhānaṃ, bandhissāma mayaṃ hi taṃ."
185. "Sādhū" ti vatvā bhūmino devindo viya Nandaṇā
Mahāmeghavanārāmā pāvisi mandiraṃ sakaṃ.
186. Catutthe divase thero rañño gehamhi bhuñjiya
nisajja Nandanavane deses' anamataggiyaṃ.
187. Pāyetvāmatapānaṃ so saḥassamānuse tahiṃ
Mahāmeghavanārāmaṃ mahāthero upāgami.
188. Pāto bheriṃ carāpetvā maṇḍayitvā puraṃ varam
vihāragāmiṃ maggaṃ ca vihāraṃ ca samantato
189. rathesabho rathaṭṭho so sabbālaṃkārabhūsito
sahāmacco sahorodho sayoggabalavāhano

190. matatā privārena sakārāmaṃ upāgami.
Tattha there upāgantvā vanditvā vandanārahe
191. paṭitthakam kārāyanto Kadambanadiyā va so
sītavaṭṭim kurumāno nadim patvā samāpayi.
192. Raññā dinnāya sītāya nimitte parikittiya,
dvattimsamālakattham ca Thūpārāmattham eva ca
193. nimitte kittayitvāna mahāthero mahāmati
sīmantaranimitte ca kittayitvā yathāvidhi
194. abandhi sabbasīmāyo tasmim yeva dine vasī,
mahāmahī akampittha sīmābandhe samāpīte.
195. Pañcame divase thero rañño gehamhi bhuñjiya
nisajja Nandanavane suttantam khajjanīyakam
196. mahājanassa desetvā sahasam mānuse tahiṃ
pāyetvā amatam pānam Mahāmeghavane vasi.
197. Chatṭhe pi divase thero rañño gehamhi bhuñjiya
nisajja Nandanavane suttam gomayapiṇḍikam
198. desayitvā desanaññū sahasam yeva mānuse
pāpayitvābhisamayam Mahāmeghavane vasi.
199. Sattame divase thero rājagehamhi bhuñjiya
nisajja Nandanavane dhammacakkappavattanam
200. suttantam desayitvāna sahasam yeva mānuse
pāpayitvābhisamayam Mahāmeghavane vasi,
201. evam hi adḍhanavamasahassāni jutimḍharo
kārayitvābhisamayam divaseh' eva sattahi.
202. Tam Mahānandanavanam vuccate tena tādina
sāsanajotitatthānam iti Jotivanam iti.
203. Tissārāmamhi kāresi rājā therassa ādito
pāsadam sīgham ukkāya sukkhāpetvāna mattikā ;
204. pāsādo kālakābhāso āsi so, tena tam tahiṃ
Kālapāsādapariveṇam iti samkham upāgataṃ.
205. Tato mahābodhigharam lohapāsadam eva ca
salākaggam ca kāresi bhattasālam ca sādhum.
206. Bahūni pariveṇāni sādhu pokkharāṇi pi ca
rattitthānadivātthānapabhutini ca kārayi.
207. Tassa nahātapāpassa nahanapokkharāṇitāte
Sunhātapariveṇam ti pariveṇam pevuccati.
208. Tassa caṅkamitatthāne dīpadīpassa sādhum
vuccate pariveṇam tam Dīghacaṅkamanam iti.

209. Aggaphalasamāpattim samāpajji yahim tu so
Phalaggaparivenaṃ ti etaṃ tena pavuccati.
210. Apassāya apassenam therō yattha nisīdi so
Therāpassayaparivenaṃ etaṃ tena pavuccati.
211. Bahū marugaṇā yatthā upāsimsu upecca taṃ
teneva taṃ Marugaṇaparivenaṃ ti vuccati.
212. Senāpati tassa raṇṇo therassa Dīghasandano
kāresi cūlapāsādam mahāthambhehi atthahi,
213. Dīghasandasenāpatiparivenaṃ ti taṃ taṃ
vuccate parivenaṃ taṃ pamukhaṃ pamukhākaram.
214. Devānaṃpiyavacanopagūlhanāmo
Laṅkāyaṃ paṭhamam imaṃ Mahāvihāraṃ
rājā so sumati Mahāmahindatheraṃ
āgammāmalamatim ettha kārayitthāti.

Sujanappasādasamvegatthāya kate Mahāvamse
mahāvihārapaṭiggahaṇo nāma paṇṇarasamo paricchedo.

(Atthavīsatimo Paricchedo)

1. Tato so sataśaṣṣaṃ viśajjetvā mahīpati
kārapesi mahābodhipūjaṃ sūlāraṃ uttamam.
2. Tato puraṃ pavisaṇto thūpaṭṭhāne nivesitaṃ
passitvāna silāyūpaṃ saritvā pubbaṃ sutim
3. “kāressāmi Mahāthūpaṃ” iti haṭṭho mahātalaṃ
āruya bhaṭṭaṃ bhuñjitvā sayito iti cintayi :
4. “Damiḥ maddamānena loka 'yaṃ pīlito mayā,
na sakkā balim uddhattum, taṃ vajjiya balim ahaṃ
5. kārayanto Mahāthūpaṃ kathaṃ dhammena itthakā
uppādessāmi?” Iccevaṃ cintayantassa cintitaṃ
6. chaṭṭamhi devatājāni, tato kolāhalaṃ ahu
devesu, nātva taṃ Sakko Viśakammānaṃ abravi :
7. “itthakattaṃ cetiyassa rājā cintesi Gāmaṇī,
gantvā purā yojanaṃhi Gambhīraṇadiyantiḥ
8. māpehi itthakaṃ tattha.” Iti Sakkena bhāsito
Viśakamma idhāgama māpesi tattha itthakā.
9. Pabhāte luddako tattha sunakhehi vaṇaṃ agā,
godhārūpena dassesi luddakaṃ bhummadevatā.

10. Luddo taṃ anubandhanto gantvā disvāna iṭṭhakā
antarahitāya godhāya iti cintesi so taṃ :
11. "kāretukāmo kira no Mahāthūpaṃ mahīpati,
upāyanam idam tassa" iti gantvā nivedayi.
12. Tassa taṃ vacanam sutvā piyam janahitappiyo
rājā kāresi sakkāram mahantam tuṭṭhamānaso.
13. Purā pubbuttare dese yojanattayamatthake
Ācāravittigāmamhi soḷasakarise tale
14. suvaṇṇabījān' utthimsu vividhāni pamāṇato
vidatthukkatthamānāni aṅgulimānāni hetthato.
15. Suvāṇṇapunnam taṃ bhūmim disvā taṃgāmavāsikā
suvāṇṇapātiyādāya gantvā rañño nivedayum.
16. Purā pācīnapassamhi sattayojanamattthake
gaṅgāpāre Tambapittthe tambaloham samuttahi.
17. Taṃgāmikā tambalohabījam ādāya pātiyā
rājānam upasamkamma taṃ attham ca nivedayum.
18. Pubbadakkhiṇadesamhi purato catuyojane
Sumanavāpigāmamhi utthahimsu maṇī bahū,
19. uppalakuruvindehi missake te ca gāmikā
ādāya pātiyā eva gantvā rañño nivedayum.
20. Purato dakkhiṇe passe atthayojanamattthake
Ambatthakolalenamhi rajatam upapajjatha.
21. Nagaravāṇijo eko ādāya sakate bahū
Malayā siṅgiverādiṃ ānetum Malayam gato.
22. Lenassa avidūramhi sakaṭāni ṭhapāpiya
patodadārūnicchanto ārūḷho taṃ mahīdharam
23. cāṭippamāṇekapakkam pakkabhārena nāmitam
disvā panasayatthim ca pāsānattham ca taṃ phalam,
24. vaṇṭe taṃ vāsiyā chetvā "dassām' aggam" ti cintiya
kālam ghosesi saddhāya, cattāro 'nāsavāgamum.
25. Hattho so te 'bhivādetvā nisīdāpiya sādaro
vāsiyā vaṇṭasāmantā tacam chetvā appassayam
26. luṅcitvāvāṭapunnam taṃ yūsam pattehi ādiya
caturo yūsapūre te patte tesam adāsi so.
27. Te taṃ gahetvā pakkāmun, kālam ghosesi so pana,
aṇṇe khīṇāsavā therā cattāro tattha āgamum.
28. Yesam patte gahetvā so panasamiñjāhi pūriya
pādāsi tesam, pakkāmun tayo, eko na pakkami.

29. Rajatam tassa dassetum orohitvā tato hi so
nisajja lenāsannamhi tā miñjā paribhuñjatha.
30. Sesā miñjā vāñijo pi bhuñjitvā yāvadatthakam
bhaṇḍikāya gahetvāna sesā therapadānugo
31. gantvāna theram passitvā veyyāvaccam akāsi ca,
thero lenaduvārena tassa maggam amāpayi :
32. “añjasā iminā tvam pi gacch’ idāni upāsaka.”
Theram vandiya so tena gacchanto lenam addasa.
33. Lenadvāramhi thatvāna passitvā rajatam pi so
vāsiyā āhanitvāna rajatam ti vijāniya
34. gahetvekam sajjhupiṇḍam gantvāna sakatantikam
sakatāni thapāpetvā sajjhupiṇḍam tam ādiya
35. lahum Anurādhapuram āgamma varavāñijo
dassetvā rajatam rañño tam attham ca nivedayi.
36. Purato pacchime passe pañcayojanamattake
Uruvelapaṭṭane muttā mahāmalakamattiyo
37. pavāḷantarikā satthhisakatā thalam okkamum.
Kevattā tā samekkhitvā rāsim katvāna ekato
38. Pātiyā ādiyitvāna muttā sahapavāḷakā
rājānam upasamkamma tam attham pi nivedayum.
39. Purato uttare passe sattayojanamattake
Pelivāpikagāmassa vāpipakkantakandare
40. jāyimsu vālukāpiṭṭhe cattāro uttamā maṇī
nisadapotappamāṇā ummāpupphanibhā subhā.
41. Te disvā sunakhaluddo āgantvā rājasantikam
“evarūpā maṇī diṭṭhā mayā” iti nivedayi.
42. Itthakādīni etāni mahāpuñño mahīpati
Mahāthūpattham uppannān’ assosi tadahe va so.
43. Yathānurūpam sakkāram tesam katvā sumānaso
te eva rakkhike katvā sabbāni āharāpayi.

TELAKAṬĀHAGĀTHĀ

(*Ratanattayaṃ*)

1. Laṅkissaro jayatu vāraṇarājagāmī
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme t̥hito vigatakodhamadāvalepo.
2. Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapuṇṇacando
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
3. Sopānamālam amalaṃ tidasālayassa
Saṃsārasāgarasamuttaranāya setuṃ
Sabbāgatībhayaṃvivajjitakhemamaggam
Dhammaṃ namassatha sadā muninā paṇītaṃ.
4. Deyyaṃ tad appaṃ api yattha pasannacittā
Datvā narā phalaṃ ulārataraṃ labhante
Taṃ sabbadā dasabalen' api suppasatthaṃ
Saṅghaṃ namassatha sadāmitapuññakhettaṃ.
5. Tejobalena mahatā ratanattayassa
Lokattayaṃ samādhigacchati yena mokkhaṃ
Rakkhā na 'atthi ca samā ratanattayassa
Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

(*Maraṇānussati*)

6. Laṅkissaro parahitekarato nirāso
Rattim-pi jāgararato karuṇādhivāso
Lokaṃ vibodhayati lokahitāya kāmam
Dhammaṃ samācaratha jāgarikānuyuttā
7. Sattopakāraniratā kusale sahāyā
Bho dullabhā bhuvī narā, vigatappamādā
Laṅkādhīpaṃ guṇadhanam kusale sahāyaṃ
Āgamma saṅcaratha dhammaṃ alaṃ pamādaṃ.

8. Dhammo tilokasaraṇo paramo rasānaṃ
Dhammo mahaggharatano ratanesu loke
Dhammo have tibhavadukkhavināsaḥetu
Dhammaṃ samācaratha jāgarikānuyuttā.
9. Niddaṃ vinodayatha bhāvayath' appameyyaṃ
Dukkhaṃ aniccaṃ api ceha anattataṇ ca
Dehe ratiṃ jahatha jajjarabhājanābhe
Dhammaṃ samācaratha jāgarikānuyuttā.
10. Okāsaṃ ajja mama n'atthi suve karissaṃ
Dhammaṃ itīhalasatā kusalappayoge
Nālaṃ tiyaddhusu tathā bhuvanattaye ca
Kāmaṃ na c' atthi manujo maraṇā pamutto.
11. Khitto yathā nabhasi kenacid eva leḍḍu
Bhūmiṃ samāpatati bhāratayā khaṇena
Jātattam eva khalu kāraṇam ekam eva
Lokaṃ sadā nanu dhuvaṃ maraṇāya gantuṃ.
12. Kāmaṃ narassa patato girimuddhanāto
Majjhe na kiñci bhayanissaraṇāya hetu
Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
Bhoge ratiṃ pajahathāpi ca jīvite ca
13. Kāmaṃ patanti mahiyā khalu vassadhārā
Vijjullatāvitatameghamukhā pamuttā
Evaṃ narā maraṇabhīmapapātamajjhe
Kāmaṃ patanti na hi koci bhavesu nicco.
14. Velātate paṭutarorutaraṅgamālā
Nāsaṃ vajanti satataṃ salilālayassa
Nāsaṃ tathā samupayanti narāmarānaṃ
Pāṇāni dāruṇatare maraṇodadhimhi.
15. Ruddho pi so rathavarassa gajādhipēhi
Yodhehi cāpi sabalehi ca sāyudhehi
Lokaṃ vivañciya sadā maraṇūsabho so
Kāmaṃ nihanti bhuvanattayasālisaṇḍaṃ.
16. Bho mārutena mahatā vihato padīpo
Khippaṃ vināsamukham eti mahappabho pi
Loke tathā maraṇacaṇḍasamīraṇena
Khippaṃ vinassati narāyumahāpadīpo.

17. Rāmajjunappabhutibhūpatipuṅgavā ca
Sūrāpure raṇamukhe vijitārisaṅghā
Te pīha caṇḍamaraṇoghanimuggadehā
Nāsaṃ gatā jagati ke maraṇā pamuttā.
18. Lakkhī ca sāgarapaṭā sadharādharā ca
Sampattiyo ca vividhā pi rūpasobhā
Sabbā ca tā api ca mittasutā ca dārā
Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
19. Brahmā surā suragaṇā ca mahānubhāvā
Gandhabbakinnaramahoragarakkhasā ca
Te cāpare ca maraṇaggisikhāya sabbe
Ante patanti salabhā iva khīṇapuñṇā.
20. Ye Sāriputtapamukhā munisāvaka ca
Suddhā sadāsavānudā paramiddhipattā
Te cāpi maccuvalabhāmukhasannimuggā
Dīpā-m-ivānilahatā khayatām upetā.
21. Buddhā pi buddhakamalāmalacārunettā
Battisaṃsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakarā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
22. Rogāturesu karuṇā na jarāturesu
Khiddāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīrato asesam.
23. Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhutvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu pītim upeti maccu.
24. Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapañño
Dolātaraṅgacapale supinopameyye.
25. Eko pi maccur abhihantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarāṇānuyāyī
Ko vā kareyya vibhavesu ca jīvitāsaṃ
Jāto naro supīnasaṅgamasannibhesu

26. Niccāturam jagad idaṃ sabhayam sasokam
Disvā ca kodhamadamohajarābhibhūtam
Ubbegamattam api yassa na vijjatī ce
So dāruṇo na maraṇo vata taṃ dhir-atthu.
27. Bho bho na passatha jarāsiddham hi maccum
Āhaññamānam akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vītabhayā tiyāmam
Dhammaṃ sadāsavanudam carath' appamattā.
28. Bhāvētha bho maraṇamāravivajjanāya
Loke sadā maraṇasaññam imaṃ yatattā
Evaṃ hi bhāvanaratassa narassa tassa
Taṇhā pahīyati sarīragatā asesā.

(Aniccalakkhaṇam)

29. Rūpam jarā piyataram malinīkaroti
Sabbam balaṃ harati attani ghorarogo
Nānūpabhogaparirakkhitam attabhāvaṃ
Bho maccu saṃharati kiṃ phalam attabhāve.
30. Kammanīlāpahatarogatarāṅgabhaṅge
Saṃsārasāgaramukhe vitate vipannā
Mā mā pamādam akarotha karotha mokkham
Dukkhodayan nanu pamādamayaṃ narānam.
31. Bhogā ca mittasutaporisabandhavā ca
Nārī ca jīvitasamā api khetavattthu
Sabbāni tāni paralokaṃ ito vajantaṃ
Nānubbajanti kusalākusalaṃ va loke.
32. Bho vijjucañcalatare bhavasāgaramhi
Khittā purākatamahāpavanena tena
Kāmaṃ vibhijjati khaṇena sariranāvā
Hatthe karotha paramaṃ guṇahatthasāraṃ.
33. Niccam vibhijjat' iha āmakabhājanam va
Saṃrakkhito pi bahudhā iha attabhāvo
Dhammaṃ samācaratha saggagatiṭṭham
Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
34. Rantvā sadā piyatare divi devarajje
Taṃhā cavanti vibudhā api khīṇapuññā
Sabbam sukham divi bhuvīha viyogaṇiṭṭham
Ko paññavā bhavasukhesu ratim kareyya.

35. Buddho sasāvakaḡaṇo jagadekanātho
Tārāvalīparivuto pi ca puṇṇacando
Indo pi devamakuṭaṇkitapādakaṇḡo
Ko phenapiṇḡanasamo tibhavesu jāto.
36. Līlāvatamsam api yobbanarūpasobham
Attūpamam piyajanena ca sampayogaṃ
Disvā ca vijjucapalam kurute pamādaṃ
Bho mohamohitajano bhavarāgaratto.
37. Putto pitā bhavati mātu patīha putto
Nārī kadāci janani ca pitā ca putto
Evaṃ sadā viparivattati jīvaloko
Citte sadāticapale khalu jātiraṅge.
38. Rantvā pure vividhaphullalatākulehi
Devā pi Nandanavane surasundarīhi
Te ve kadā vitatakaṇṭakasaṇkaṭesu
Bho koṭisimbali vanesu phusanti dukkhaṃ.
39. Bhutvā sudhannaṃ api kaṇḡanabhājanesu
Sagge pure suravarā paramiddhipattā
Te cāpi pajjalitalohagulaṃ gilanti
Kāmaṃ kadāci narakālayavāsabhūtā.
40. Bhutvā narissaravarā ca mahiṃ asesam
Devādhīpā ca divi dibbasukhaṃ surammaṃ
Vāsaṃ kadāci khurasaṇcitabhūtalesu
Ke vā mahārathaganānugatā diviha.
41. Devaṇḡaṇālalita-bhinnataraṅgamāle
Gaṅge mahissarajatāmakuṭānuyāte
Rantvā pure suravarā pamadāsahāyā
Te cāpi ghorataravetaṇḡiṃ patanti.
42. Phullāni pallavalatāphalasaṇkulāni
Rammāni candanavanāni manoramāni
Dibbaccharālalitapuṇṇadarīmukhāni
Kelāsamerusikharāni ca yanti nāsaṃ.
43. Dolānalānilataraṅgasamā hi bhoga
Vijjupabhāticapalāni ca jīvitāni
Māyāmarīcijalasomasamaṃ sarīraṃ
Ko jīvite ca vibhave ca kareyya rāgaṃ.

(*Dukkha-Lakkhaṇam.*)

44. Kiṃ dukkham atthi na bhavesu ca dāruṇesu
Satto pi tassa vividhassa na bhājano ko
Jāto yathā maraṇarogajarābhibhūto
Ko sajjano bhavaratiṃ pihayeyy' abālo
45. Ko vā pi pajjalitalohagulaṃ gaḥetuṃ
Sakko kathaṇcid api pāṇitalena bhīmaṃ
Dukkhodayaṃ asucinissavanaṃ anattaṃ
Ko kāmāye 'tha khalu deham imaṃ abālo.
46. Loke na maccusamaṃ atthi bhayaṃ narānaṃ
Na vyādhidukkkhasamaṃ atthi ca kinci dukkham
Evaṃ virūpakaraṇaṃ na jarāsamānaṃ
Mohena bho ratim upeti tathā pi dehe.
47. Nissārato nalanalīkadalisamānaṃ
Attānaṃ eva parihaññati attaheto
Samposito pi kusaḥāya ivākataññū
Kāyo na yassa anugacchati kālakerā.
48. Taṃ phenapiṇḍasadisam viśasūlakappaṃ
Toyānalānilamahī-uragādhivāsaṃ
Jiṇṇālayaṃ va paridubbalaṃ attabhāvaṃ
Disvā naro kathaṃ upeti ratim sapañño.
49. Āyukkhayaṃ samupayāti khaṇe khaṇe pi
Anveti maccu hananāya jarāsipāṇī
Kālaṃ tathā na parivattati taṃ atītaṃ
Dukkhaṃ idaṃ nanu bhavesu vicintanīyaṃ.
50. Appāyukassa maraṇaṃ sulabhaṃ bhavesu
Dīghāyukassa ca jarā vyaśanaṃ c' anekaṃ
Evaṃ bhava ubhayato pi ca dukkhaṃ eva
Dhammaṃ samācaratha dukkhavināśanāya.
51. Dukkhaḡgīnā sumahatā paripīlitesu
Lokattayassa vasato bhavacārakesu
Sabbattaṇā sucaritassa pamādaḡkālō
Bho bho na hoti paramaṃ kusalaṃ cinātha.
52. Appaṃ sukhaṃ jalalavo viya bho tiṇagge
Dukkhaṇ tu sāgarajalaṃ viya sabbaloke
Saṅkappaṇā tad api hoti sabhāvato hi
Sabbam tilokaṃ api kevaladukkhaṃ eva.

53. Kāyo na yassa anugacchati kāyaheto
Bālo anekavidham ācaratīha dukkham
Kāyo sadā kalimalākalilam hi loke
Kāye rato aviratam vyasanam pareti.
54. Mīlhālayam kalimalākaram āmagandham
Sūlāsisallavisapannagarogabhūtam
Deham vipassatha jarāmarañādhivāsam
Tuccham sadā vigatasāram imam vinindam.

(Anattalakkhaṇam)

55. Māyāmarīcikadalīnalaphenapuñja-
Gaṅgātaraṅgajalabubbulasannibhesu
Khandhesu pañcasu chaḷāyatanesu tesu
Attā na vijjati hi ko na vadeyya bālo.
56. Vañjhāsuto sasavisāṇamaye rathe tu
Dhāveyya ce cirataram sadhuram gahetvā
Dīpaccimālam iva tam khaṇabhaṅgabhūtam
Attā ti dubbalataran tu vadeyya deham.
57. Bālo yathā salilabubbulabhājanena
Akaṇṭhato vata piveyya marīcitoyam
Attā ti sārarahitam kadalīsamānam
Mohā bhaneyya khalu deham imam anattam.
58. Yo 'dumbarassa kusumena marīcitoyam
Vasām yad' icchati sa khedam upeti bālo
Attānam eva parihaññati attaheto
Attā na vijjati kadācid apīha dehe.
59. Poso yathā hi kadalīsu vinibbhujanto
Sāram tad appam api nopalabheyya kāmam
Khandhesu pañcasu chaḷāyatanesu tesu
Suññesu kiñcid api nopalabheyya sāram.
60. Dukkham aniccam asubham vata attabhāvam
Ma saṃkilesaya na vijjati jātu nicco
Ambho na vijjati hi appam apīha sāram
Sāram samācaratha dhammam alam pamādam.

61. Suttaṃ vinā na paṭabhāvam ih' atthi kiñci
Dehaṃ vinā na khalu koci-m-ih' atthi satto
Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
Ko attahetu aparo bhuvi vijjatiha.
62. Disvā marīcisalilaṃ hi sudūrato bho
Bālo migo samupadhāvati toyasaññī
Evaṃ sabhāvarahite viparītasiddhe
Dehe pareti parikappanayā hi rāgam.
63. Dehe sabhāvarahite parikappasiddhe
Attā na vijjati hi vijju-m-iv' antalikkhe
Bhāvetha bhāvanaratā vigatappamādā
Sabbāsavappahananāya anattasaññam.

(Asubhalakkhaṇam)

64. Lālākarīsarudhirassuvasānulittaṃ
Dehaṃ imaṃ kalimalākalilaṃ asāraṃ
Sattā sadā pariharanti jigucchaniyam
Nānāsucīhi paripuṇṇaghaṭaṃ yath' eva.
65. Nhatvā jalaṃ hi sakalaṃ catusāgarassa
Meruppamāṇaṃ api gandham anuttaraṇ ca
Pappoti n' eva manujo hi sucim kadāci
Kim bho vipassatha guṇaṃ kimu attabhāve.
66. Dehaṃ tad eva vividhāsucisannidhānaṃ
Dehaṃ tad eva vadhābandhanarogabhūtaṃ
Dehaṃ tad eva navadhāparibhinnagaṇḍaṃ
Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
67. Antogataṃ yadi ca muttakarīsabhāgaṃ
Dehā bahim aticareyya vinikkhamitvā
Mātā pitā vikaruṇā ca vinaṭṭhapemā
Kāmaṃ bhavyeyya kimu bandhusutā ca dārā.
68. Dehaṃ yathā navamukham kimisaṅghagehaṃ
Mamsatṭhisedarudhirākālilaṃ vigandhaṃ
Posenti ye vividhapāpam ih' ācaritvā
Te mohitā maraṇadhammam aho vat' evaṃ.
69. Gaṇḍūpame vividharoganivāsabhūte
Kāye sadā rudhiramuttakarīsapuṇṇe
Yo ettha nandati naro sasigālabhakkhe
Kāmaṃ hi socati parattha sa bālabuddhī.

70. Bho phenapiṇḍasadiso viya sārahīno
Mīlhālayo viya sadā paṭikūlagandho
Āsīvisālayanibho sabhayo sadukkho
Deho sadā savati loṇaghaṭo va bhinno.
71. Jātaṃ yathā na kamalaṃ bhuvi nindanīyaṃ
Pañkesu bho asucitoyasamākulesu
Jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ
Tan nindanīyaṃ iha jātu na hoti loke.
72. Dvattiṃsabhāgaparipūrataro viseso
Kāyo yathā hi naranāriganassa loke
Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
Kāmaṃ tad eva manu hoti paropakāraṃ.
73. Posena paṇḍitatarena tathāpi dehaṃ
Sabbattanā cirataram paripālanīyaṃ
Dhammaṃ careyya suciraṃ khalu jīvamāno
Dhammo have mañivaro iva kāmado bho.
74. Khīre yathā suparibhāvitavosadhamhi
Snehena osadhabalam paribhāsate va
Dhammaṃ tathā iha samācaritaṃ hi loke
Chāyā va yāti paralokam ito vajantaṃ
75. Kāyassa bho viracitassa yathānukūlaṃ
Chāyā vibhāti rucirāmaladappane tu
Katvā tath eva paramaṃ kusalaṃ parattha
Sambhūsitā iva bhavanti phalena tena.
76. Dehe tathā vividhadukkhanivāsabhūte
Mohā pamādavasagā sukhasaññmūlha
Tikkhe yathā khuramukhe madhu lehamāno
Bālhañ ca dukkham adhigacchati hīnapañño.
77. Saṅkapparāgavīhate nirat' attabhāve
Dukkhaṃ sadā samādhigacchati appapañño
Mūlhassa-m-eva sukhasaññam ih ' atthi loke
Kiṃ pakkam eva nanu hoti vicāramāne.

(Duccarita-Ādinavā)

78. Sabbopabhogadhanadhaññavisesalābhī
Rūpena bho sa makaraddhajasannibho pi
Yo yobbane pi maraṇaṃ labhate akāmaṃ
Kāmaṃ parattha parapāṇaharo naro hi.

79. Yo yācako bhavati bhinnakapālahattho
Muṇḍo dhigakkharasatehi ca tajjayanto
Bhikkham sadāribhavane sa kuccelavāso
Dehe parattha paravittaharo naro hi.
80. Itthī na muñcati sadā puna itthibhāvaṃ
Nārī sadā bhavati so puriso parattha
Yo ācareyya paradāram alaṅghanīyaṃ.
Ghoraṇ ca vindati sadā vyasanaṇ c' anekamaṃ.
81. Dīno vigandhavadano ca jaḷo apaṇṇo
Mūgo sadā bhavati appiyadassano ca
Pappoti dukkham atulaṇ ca manussabhūto
Vācaṃ musā bhaṇati yo hi apaṇṇasatto.
82. Ummattakā vigatalajjaguṇā bhavanti
Dīnā sadā vyasanasokaparāyanā ca
Jātā bhavesu vividhesu virūpadehā
Pitvā halāhalavisamaṃ va suramaṃ vipaṇṇā.
83. Pāpāni yena iha ācaritāni yāni
So vassakoṭinahunāni anappakāni
Laddhāna ghoramaṃ atulamaṃ narakesu dukkham
Pappoti c' ettha vividhavyasanaṇ c' anekamaṃ.

(Caturārakkhā)

84. Lokattayesu sakalesu samamaṃ na kiñci
Lokassa santikaraṇamaṃ ratanattayena
Tattejasā sumahatā jitasabhapaṇo
So 'ham sadādhigata-sabbasukho bhaveyyamaṃ.
85. Lokattayesu sakalesu ca sabbasattā
Mittā ca majjharipubandhujana ca sabbe
Te sabbadā vigatarogabhayā visokā
Sabbamaṃ sukham adhigatā muditā bhavantu.
86. Kāyo karisabharito viya bhinnakumbho
Kāyo sadā kalimalāvyasanādhivāso
Kāyo vihaṇṇati ca sabbasukhan ti loke
Kāyo sadā maraṇarogajarādhivāso.
87. So yobbane pi thaviro ti ca bālako ti
Satte na pekkhati vihaṇṇati-r-eva maccu
So 'ham thito pi sayito pi ca pakkamanto
Gacchāmi maccuvadanamaṃ niyatamaṃ tathā hi.

88. Evaṃ yathā vihitadosaṃ idaṃ sarīraṃ
Niccaṃ va taggatamanā hadaye karotha
Mettaṃ parittaṃ asubhaṃ maraṇassa niccaṃ
Bhāvētha bhāvanaratā satataṃ yatattā.

(Paṭiccasamuppādo)

89. Dānādipuñṇakiriyāni sukhudrayāni
Katvā ca taṃ phalaṃ asesam ih' appameyyaṃ
Deyyaṃ sadā parahitāya sukhāya c' eva
Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.
90. Hetuṃ vinā na bhavati hi ca kiñci loke
Saddo va pāṇitalaghaṭṭanahetujāto
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca vinassati tiṭṭhatī ca.
91. Kammaṃsa kāraṇaṃ ayaṃ hi yathā avijjā
Bho kammanā samādhigacchati jātibhedam
Jātiṃ paṭicca ca jarāmarañādiddukkhaṃ
Sattā sadā paṭilabhanti anādikāle.
92. Kammaṃ yathā na bhavati hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādiddukkhaṃ
Sabbakkhayaṃ bhavati dīpa ivānilena.
93. Yo passatiha satataṃ munidhammakāyaṃ
Buddhaṃ sa passati naro iti so avoca
Buddhañ ca dhammaṃ amalañ ca tilokaṇāthaṃ
Sampassitum vicinathā pi ca dhammatā bho.
94. Sallaṃ va bho sunisitaṃ hadaye nimuggaṃ
Dosattayaṃ vividhapāpamalena littam
Nānāvidhavyasanabhājanam appasannaṃ
Paññāmayena balisena nirākarotha.
95. Nākampayanti sakalā pi ca lokadhammā
Cittaṃ sadā 'pagatapāpakilesasallaṃ
Rūpādayo ca vividhā visayā samaggā
Phuṭṭhaṃ va Merusikharaṃ mahatānilena
96. Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasāgaram uttaritvā
Ñeyyaṃ abodhi nipuṇaṃ hatamohajālo
Tasmā sadā parahitaṃ paramaṃ ciṇātha.

97. Ohāya so 'dhigatamokkhasukham paresaṃ
Atthāya sañcari bhavesu mahabbhayesu
Evaṃ sadā parahitaṃ purato karitvā
Dhammaṃ mayānucaritaṃ jagatatthaṃ eva.
98. Laddhāna dullabhataṃ ca manussayoniṃ
Sabbam papañcarahitaṃ khaṇasampadaṃ ca
Ñatvāna āsavanudekahitaṃ ca dhammaṃ
Ko paññavā anavaraṃ na bhajeyya dhammaṃ.

PROSE

BHIKKHU-PĀTIMOKKHAM

UPOSATHAKAMMASSA

(*Pubbakaraṇa-Pubbakiccāni*)

Suṇātu me, bhante saṅgho, yadi saṅghassa pattakallam, aham āyasmantam itthannāmaṃ vinayaṃ puccheyyam.

Suṇātu me, bhante saṅgho, yadi saṅghassa pattakallam, aham itthanāmena vinayaṃ puṭṭho vissajjeyyam.

Sammajjanī padīpo ca udakam āsanena ca |

Uposathassa etāni pubbakaranti vuccati. ||

Chanda-pāṇsuddhi utukkhānaṃ bhikkhu-gaṇanā ca ovādo |

Uposathassa etāni pubbakiccanti vuccati. ||

Namo tassa Bhagavato arhato Sammāsambuddhassa.

Suṇātu me, bhante saṅgho, ajjuposatho paṇṇaraso, yadi saṅghassa pattakallam, sangho uposatham kareyya, pātimokkham uddiseyya.

Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkham uddisissāmi.

Thaṃ sabbeva santā sādhuṃ suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhībhavitabbam, tuṇhībhāvena kho paṇāyasmante parisuddhāti vedissāmi.

Yathā kho pana paccekapuṭṭhassa veyyākaraṇam hoti, evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitam hoti. Yo pama bhikkhu yāvatatiyaṃ anusāviyamāne saramāno santim āpattim nāvikareyya sampajānamusāvādassa hoti. Sampajānamusāvādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā sarāmānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā, āvikatā hissa phāsu hoti.

Uddhittham kho āyasmanto nidānaṃ. Tatthāyasmante pucchāmi—
kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddhetthāyasmanto, tasmā tuṇhi, evametam dhārayāmi.

|| Nidānuddeso ||

Tatime cattāro pārājikā dhammā uddesaṃ āgacchanti :—

1. Yo pana bhikkhu bhikkūnaṃ sikkhāsājīvasamāpanno sikkhaṃ
apaccakhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya
antamaso tiracchānagatārāya-hi,—pārājiko hoti asaṃvāso.

2. Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ
theyyasankhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coram gahetvā
haneyyumaṃ vā bandheyyaṃ vā pabbājeyyumaṃ vā coro'si bālo'si mūlho 'si
thenosīti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko
hoti asaṃvāso.

3. Yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya,
satthahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya,
maraṇāya vā samādaṭṭheyya—ambho purisa, kiṃ tuyhiminā pāpakeṇa
dujjivitena, matante dujjīvitā seyyo'ti iticittamano cittasaṃkappo
anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā
samādaṭṭheyya, ayampi pārājiko hoti asaṃvāso.

4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ
attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya—iti jānāmi,
iti passāmīti, tato apareṇa samayena samanuggāhiyamāno vā
asamanuggāhiyamāno vā āpanno visuddhāpekkho evaṇ vadeyya—
ajānamevaṃ, āvuso, avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā
vilapin ti aññatra adhimānā, ayampi pārājiko hoti asaṃvāso.

Uddhitthā kho āyasmanto cattāro pārājikā dhammā, yesaṃ
bhikkhuanñātaraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ,
yathā pure tathā pacchā pārājiko hoti asaṃvāso.

Tatthāyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddhetthāyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Pārājikuddeso ||

Ime kho panāyasmanto terasa saṅghādisesā dhammā uddesaṃ āgacchanti :—

1. Sañcetanikā sukkavisatṭhi aññatra supinantā saṅghādiseso.
2. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasamsaggam samāpajjeyya hatthagāham vā veṇigāham vā aññatarassa vā aññatarassa vā aṅgassa parāmassanam, saṅghādiseso.
3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatiṃ methunūpasamhitāhi, saṅghādiseso.
4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇam bhāseyya—etadaggaṃ, bhagini, pāricānyānam yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyāti methunūpasamhitena, saṅghādiseso.
5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatiṃ, purisassa vā itthimatim jāyattane vā jārattane vā antamaso taṃkhaṇikāya pi, saṅghādiseso.
6. Saññācikāya pana bhikkhunā kuṭim kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā. Tatridaṃ pamāṇam—dīghaso dvādasā vidatthiyo sugata,—vidatthiyā, tiriyaṃ sattantarā. Bhikkhū abhinetaṃbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ sapaṅkkamaṇaṃ, sārambhe ce bhikkhu vatthusmiṃ aparikkamanaṃ saññācikāya kuṭim kareyya, bhikkhu vā anabhineyya vatthudesanāya pamāṇam vā atikkameyya, saṅghādiseso.
7. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetaṃbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ sapaṅkkamaṇaṃ, sārambhe ce bhikkhu vatthusmiṃ aparikkamanaṃ mahallakaṃ vihāraṃ kareyya bhikkhu vā anabhineyya vatthudesanāya, saṅghādiseso.
8. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya appeva nāma naṃ imamahā brahmacariyā cāveyyanti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā amūlakañceva taṃ adhikaranam hoti, bhikkhu ca dosaṃ patitṭhāti, saṅghādiseso.
9. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya

pārājikena dhammena anuddhamseyya—appeva nāma naṃ imamhā brahmacariyā cāveyyanti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā aññabhāgiyañceva taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno, bhikkhu ca dosaṃ paṭiṭṭhāti, saṅghādiseso.

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evanassa vacanīyo—mā āyasmā samaggassa saṅghassa bhedāya parakkamī,, bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi. Sametāyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatīti. Evañ ca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya icchetam kusalam, no ce paṭinissajjeyya, saṅghādiseso.

11. Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te eva vadeyyum—mā, āyasmanto, etaṃ bhikkhum kiñci avacuttha, dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu, aṃhākaṃ c'eso bhikkhu chandaṃ ca ruciñca ādāya voharati, jānāti no bhāsati, aṃhākaṃ c'etaṃ khamatīti. Te bhikkhū bhikkhūhi evamassu vacaniyā—mā, āyasmanto, evaṃ avacuttha, na c'eso bhikkhu dhammavādī, nā c'eso bhikkhu vinayavādī, mā āyasmantānampi saṅghabhedo rucittha. sametāyasmantānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatīti. Evañca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇheyyum, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvalālīyañ ce samanubhāsiyamānā taṃ paṭinissajjeyyum, iccetam kusalam, no ce paṭinissajjeyyum, saṅghādideso.

12. Bhikkhu pañ'eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhuhi sahadhammikaṃ vuccamāno attānaṃ avacaniyaṃ karotimā maṃ, āyasmanto, kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyāti. So bhikkhu bhikkhūhi evamassa vacanīyo—mā, āyasmā, attānaṃ avacaniyaṃ akāsi, vacanīyameva, āyasmā, attānaṃ karotu, āyasmāpi bhikkhu

vadetu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ sambaddhā hi tassa bhagavato parisā yadidaṃ aññamaññavacanena aññamaññavutthāpanenāti. Evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya. So bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

13. Bhikkhu pan'eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca. So bhikkhūhi evamassa vacanīyo—āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmataṃ duṭṭhāni dissanti c'eva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alan te idha vāsenāti. Evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya—chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyaṃ ekaccaṃ pabbājenti ekaccaṃ na pabbājentīti. So bhikkhu bhikkhūhi evamassa vacanīyo—mā, āyasmā, evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsaka pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmataṃ duḍḍhāni dissanti c'eva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alan te idha vāsenāti. Evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya. So bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādideso.

Uddiṭṭhā kho, āyasmanto, terasa saṅghādisesā dhammā, nava paṭhamāpattikā, cattāro yāvatatiyakā, yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatiham jānaṃ paticchādeti tāvatiham tena bhikkhunā akāmā parivatthabbaṃ, parivutthā-parivāsena bhikkhunā uttarim chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ. Ciṇamānatto bhikkhu yattha siyā vīsati gaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetaṃ. Ekenā-pi ce uno vīsati gaṇo bhikkhusaṅgho taṃ bhikkhum abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci.

Tatthâyasmante pucchāmi—kaccittha parisuddhā?
 Dutiyampi pucchāmi—kaccittha parisuddhā?
 Tatiyampi pucchāmi—kaccittha parisuddhā?
 Parisuddhetthâyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Saṅghādisesuddeso ||

Ime kho panâyasmante dve aniyatā dhammā uddesaṃ āgacchanti :—

1. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃkammaniye nisajjam kappeyya, tamenam saddheyyavacasā upāsikā tiṇṇam dhammānam aññatarena vadeyyapārājikena vā saṅghādisesena vā pācittiyena vā, nissajjam bhikkhu paṭijānamāno tiṇṇam dhammānam aññatarena kāretabbo-pārājikena vā saṅghādisesena vā pacittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya tena so bhikkhu kāretabbo. Ayam dhammo aniyato.

2. Na heva kho pana paṭicchannam āsanam hoti nālaṃkammaniyaṃ, alaṃ ca kho hoti mātugāmaṃ duṭṭhallāhi vācāhi obhāsitaṃ, yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya nisajjam kappeyya, tamenam saddheyyavacasā upāsikā disvā dvinnam dhammānam aññatarena vadeyya—saṅghādisesena vā pācittiyena vā, nissajjam bhikkhu paṭijānamāno dvinnam dhammānam aññatarena kāretabbo—saṅghādisesena vā pacittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya tena so bhikkhu kāretabbo. Ayampi dhammo aniyato.

Uddhiṭṭhā kho, āyasmanto, dve aniyatā dhammā. Tatthâyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddhetthâyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Aniyatuddeso ||

Ime kho panâyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti :—

1. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kaṭhine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ ; tam atikkāmayato nissaggiyaṃ pācittiyaṃ.

2. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kaṭhine ekarattampi ce bhikkhu ticīvarena vippavaseyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

3. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kaṭhine bhikkhuno pan'eva akālacīvaraṃ uppajjeyya, ākaṃkhamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā khippameva kāretabbam. No cassa pāripurimāsa—paramaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbam ūnassa pāripuriyā satiyā paccāsāya, tato ce uttarim nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ.

4. Yo pana bhikkhu aññatikāya bhikkhuniyā purāṇacīvaraṃ dhobāpeyya vā rajāpeyya vā ākotapeyya vā, nissaggiyaṃ pācittiyaṃ.

5. Yo pana bhikkhu aññatikāya bhikkhuniyā hatthato cīvaraṃ paṭigaṇheyya aññatra pārivattakā, nissaggiyaṃ pācittiyaṃ.

6. Yo pana bhikkhu aññatikam gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññapeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ.

Tatthāyaṃ samayo—acchinna—cīvaro vā hoti bhikkhu naṭṭhacīvaro vā, ayaṃ tattha samayo.

7. Tañce aññātako gahapati vā gahapatānī vā nahuhi cīvarehi abhihaṭṭhum pavāreyya santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sādītābbaṃ, tato ce uttarim sadiyeyya, nissaggiyaṃ pācittiyaṃ.

8. Bhikkhum pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti anena cīvara cetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhum cīvarena acchādessāmīti. Tatra ca so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya—sādhū vata maṃ āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehīti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

9. Bhikkhum pan'eva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannā upakkhaṭā honti—imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhum cīvarehi acchādessāmīti. Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya—sādhū vata maṃ āyasmanto imehi cīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha, ubho ca santā ekenāti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

10. Bhikkhum pan'eva uddhissa rājā vā rājabhogya vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannam pahīneyya—iminā cīvaracetāpannena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādehiti. So ce dūto tam bhikkhum upasaṅkamitvā evaṃ vadeyya—idaṃ kho, bhante, āyasmantaṃ uddissa cīvaracetāpannam ābhatam, paṭigaṇhātu āyasmā cīvaracetāpannanti, tena bhikkhunā so dūto evamassa vacanīyo—na kho mayam āvuso cīvaracetāpannam paṭigaṇhāma, cīvaraṇca kho mayam paṭigaṇhāma kālena kappiyanti. So ce dūto tam bhikkhum evaṃ vadeyya—atthi panāyasmato koci veyyāvaccakaroti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitaṃ āramiko vā upāsako vā—eso kho, āvuso, bhikkhunam veyyāvaccakaroti. So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasaṅkamitvā evaṃ vadeyya—yam kho, bhante, āyasmā veyyāvaccakaram niddhisi, saññatto so mayā, upasaṅkamatvā āyasmā kālena, cīvarena tam acchādessatīti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattum codetaṃ sāretaṃ—attho me, āvuso, cīvarenatī. Dvattikkhattum codiyamāno sāriyamāno tam cīvaram abhinipphādeyya icchetaṃ kusalam, no ce abhinipphādeyya catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūtena uddissa tṭhātabbam, catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūtena uddissa tiṭṭhamāno tam cīvaram abhinipphādeyya iccetaṃ kusalam, tato ce uttarim vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam.

No ce abhinipphādeyya yatassa cīvaracetāpannam ābhatam tattha sāmam vā gantabbam dūto vā pāhetabbo—yam kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpannam pahīnittha, na tam tassa bhikkhuno kiñci attham anubhoti, yuñjantāyasmanto sakam, mā vo sakam vinassāti. Ayam tattha sāmīci.

|| Cīvaravaggo Paṭhamo ||

11. Yo pana bhikkhu kosiyaṃsakam santhatam karāpeyya, nissaggiyam pācittiyam.

12. Yo pana bhikkhu suddhakālakānam eḷakalomānam santhatam karāpeyya, nissaggiyam pācittiyam.

13. Navam pana bhikkhunā santhatam kārayamānena dve bhāge suddhakāṭhakānam eḷakalomānam ādātābbā tatiyam odātānam

catuttham gocariyānam. Anādā ce bhikkhu dve bhāge suddhakāṭhakānam elakalomānam tatiyaṃ odātānam catuttham gocariyānam navam santhatam kārāpeyya, nissaggiyaṃ pācittiyaṃ.

14. Navam pana bhikkhunā santhatam kārāpetvā chabbassāni dhāretabbam. Orena ce channam vassānam tam santhatam vissajjetvā vā avissajjetvā vā aññam navam santhatam kārāpeyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

15. Nisīdanasanthatam pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthi ādātābbā dubbaṇṇa karaṇāya, anādā ce bhikkhu purāṇasanthatassa sāmantā sugatavidatthim navam nisīdanasanthatam kārāpeyya, nissaggiyaṃ pācittiyaṃ.

16. bhikkhuno pan'eva addhānamaggapaṭipannassa elakalomāni uppajjeyyū, ākamkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamam sahatthā hāretabbāni asante hārake, tato ce uttarim hareyya asantepi hārake, nissaggiyaṃ pācittiyaṃ.

17. Yo pana bhikkhu aññātikāya bhikkhuniyā elakalomāni dhobāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

18. Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

19. Yo pana bhikkhu nānappakāraṃ rūpiyasambohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

20. Yo pana bhikkhu nānappakāraṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

|| Elakalomavaggo dutiyo ||

21. Dasāhaparamam atirekapatto dhāretabbo, tam atikkāmayato, nissaggiyaṃ pācittiyaṃ.

22. Yo pana bhikkhu ūnapañcabandhanena pattena aññam navam pattam cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Tena bhikkhunā so patto bhikkhu—parisāya nissajjitabbo, yo ca tassā bhikkhuparisāya pattapariyanto so tassa bhikkhuno padātabbo—ayaṃ te bhikkhu patto yāva bhedanāya dhāretabbo'ti. Ayaṃ tattha sāmīci.

23. Yāni pana tāni gilānānaṃ bhikkhūnaṃ paṭṣāyaṇīyāni bhesajjāni, seyyathīdaṃ—sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

24. Māso seso gimhānanti bhikkhūnā vassikasāṭṭhikacīvaraṃ pariyesitabbam, aḍḍhamāso seso gimhānanti katvā nivāsetabbam. Orena ce māso seso gimhānanti vassikasāṭṭhikacīvaraṃ pariyeseyya, orenaḍḍhamāso seso gimhānanti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

25. Yo pana bhikkhu bhikkhussa sāmāṃ cīvaraṃ datvā pacchā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

26. Yo pana bhikkhu sāmāṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyapeyya, nissaggiyaṃ pācittiyaṃ.

27. Bhikkhuṃ pan'eva uddissa aññātaṃ gahapati vā gahapatāni vā tantavāyehi cīvaraṃ vāyapeyya, tatra ce so bhikkhu pubbe appavārito tantavāye upasaṃkamitvā cīvare vikappaṃ āpajjeyya—idaṃ kho, āvuso, cīvaraṃ maṃ uddissa viyyati, āyatañca karotha vitthatañca appitañca suvītañca suppavāyitañca suvilekhitañca suvitacchitañca karotha, app'evanāma mayampi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmāti, evañca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātāmatampi, nissaggiyaṃ pācittiyaṃ.

28. Dasāhānāpataṃ kattikatemāsipunṇamaṃ bhikkhuno pan'eva accekacīvaraṃ upajjeyya, accekaṃ maññamānena bhikkhūnā paṭiggahetabbam, peṭṭigahetvā yāva cīvarakālasamayaṃ nikkhipitabbam, tato ce uttarim nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

29. Upa vassaṃ kho pana kattika punṇamaṃ yāni kho pana tāni āraññakāni senāsanāni sāsamaṃkasammatāni sappatibhayāni, tathārūpesu bhikkhu senāsanesu viharanto ākaṅkamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya chārataparamaṃ tena bhikkhūnā tena cīvarena vippavasitabbam, tato ce uttarim vippavaseyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

30. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

|| Pattavaggo tatiyo ||

Uddiṭṭhā kho, āyasmanto, tiṃsa nissaggiyā pacittiya dhammā.
Tatthāyasmante pucchāmi—kaccittha parisuddhā.

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddhetthāyasmanto, tasmā tuṇhi, evametam dhārayāmi.

|| Nissaggiyaṃ pācittiyaṃ ||

Ime kho panāyasmanto dvenavuti pācittiya dhammā uddesaṃ
āgacchanti :—

1. Sampajānamusāvādo pācittiyaṃ.
2. Omasavāde pācittiyaṃ.
3. Bhikkhupesunñe pācittiyaṃ.
4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ
vāceyya, pācittiyaṃ.
5. Yo pana bhikkhu anupasampannena uttarim diratta-tirattaṃ
sahaseyyaṃ kappeyya, pācittiyaṃ.
6. Yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya.
pācittiyaṃ.
7. Yo pana bhikkhu mātugāmassa uttarim chapañca-vācāhi
dhammaṃ deseyya aññatra viññunā purisaviggahena, pācittiyaṃ.
8. Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ
āroceyya, bhutasmiṃ pācittiyaṃ.
9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ
anupasampannassa āroceyya aññatra bhikkhusammutiya pācittiyaṃ.
10. Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā,
pācittiyaṃ.

|| Musāvādavaggo paṭhamo ||

11. Bhūtagāmapātavyatāya pācittiyaṃ.
12. Aññavādake vihasake pācittiyaṃ.
13. Ujjhāpanake khīyanake pācittiyaṃ.

14. Yo pana bhikkhu saṅghikaṃ mañcam vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santharitvā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.

15. Yo pana bhikkhu saṅghike vihāre seyyam santharitvā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpuccham vā gaccheyya, pācittiyam.

16. Yo pana bhikkhu saṅghike vihāre jānam pubbūpagataṃ bhikkhum anupakhajja seyyam kappeyya—yassa sambādho bhavissati so pakkamissatīti etadeva paccayam karitvā anaññaṃ, pācittiyam.

17. Yo pana bhikkhu bhikkhum kupito anattamano saṅghikā vihārā nikkaddeyya vā nikkaddhāpeyya vā, pācittiyam.

18. Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakam mañcam vā pīṭhaṃ vā sahasā abhinishideyya vā abhinipajjeyya vā, pācittiyam.

19. Mahallakam pana bhikkhunā vihāram kārayamānena yāva dvāraḥkosā aggalatṭhapanāya ālokaśandhiparikammāya dvatticchadanassa pariyāyam appaharite tṭhena adhiṭṭhātabbam, tato ce uttarim appaharitepi tṭhito adhiṭṭheyya, pācittiyam.

20. Yo pana bhikkhu jānam sappāṇakam udakam tīṇṇam vā mattikam vā siñceyya vā siññcāpeyya vā, pācittiyam.

|| Bhūtagāmaṃvaggo dutiyo ||

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam.

22. Sammato'pi ca bhikkhu atthaṃgate suriye bhikkhuniyo ovadeyya, pācittiyam.

23. Yo pana bhikkhu bhikkhunūpassayam upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyam.

Tatthāyam samayo—gilānā hoti bhikkhunī, ayam tattha samayo.

24. Yo pana bhikkhu evaṃ vadeyya—āmisahetu bhikkhu bhikkhuniyo ovadantīti pācittiyam.

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya aññatra pārivattakā, pācittiyam.

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sibbeyya vā sabbāpeyya vā, pācittiyam.

27. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekaddhānamaggam patīpajjeyya antamaso gāmantarampi aññatra samayā, pācittiyam.

Tatthāyam samayo—satthagamanīyo hoti maggo sāsaṅkasammato sappatibhayo, ayam tattha samayo.

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvam abhirūheyyā uddhagāminim vā adhogāminim vā aññatra tiriyantaraṇāya, pācittiyam.

29. Yo pana bhikkhu jānam bhikkhunīparipācitam piṇḍapātam paribhuñjeyya aññatra pubbe gihisamārambhā, pācittiyam.

30. Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

|| Bhikkhunovādavaggo tatiyo ||

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo, tato ce uttarim bhuñjeyya, pācittiyam.

32. Gaṇabhojane aññatra samayā, pācittiyam.

Tatthāyam samayo—gilānasamayo cīvaradānasamayo cīvarakārasamayo addhānagamanasamayo nāvābhirūhanasamayo mahāsamayo samaṇabhattasamayo, ayam tattha samayo.

33. Paramparabhojane aññatra samayā, pācittiyam.

Tatthāyam samayo—gilānasamayo cīvaradānasamayo cīvarakārasamayo, ayam tattha samayo.

34. Bhikkhum pan'eva kulam upagatam pūvehi vā manthehi vā abhihaṭṭhum pavāreyya, ākaṇkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā, tato ce uttarim paṭigaṇheyya, pācittiyam.

Dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhim samvibhajitabbam. Ayam tattha sāmīci.

35. Yo pana bhikkhu bhuttāvi pavārīto anatirittam khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

36. Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anātirittena khādanīyena vā bhojanīyena vā abhihaṭṭhum pavāreyya—handā bhikkhu khāda vā bhuñja vātī jānam āsādanāpekkho, bhuttasmiṃ, pācittiyam.

37. Yo pana bhikkhu vikāle khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

38. Yo pana bhikkhu sannidhikārakam khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

39. Yāni kho pana tāni paṇītabhojanāni seyyathīdam sappinavanītam telam madhu phāṇitam maccho maṃsam khīram dadhi, yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyam.

40. Yo pana bhikkhu adinnam mukhadvāram āhāram āhareyya aññatra udakadantaponā, pācittiyam.

|| Bhojanavaggo catuttho ||

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyam vā bhojanīyam vā dadeyya, pācittiyam.

42. Yo pana bhikkhu bhikkhum evam vadeyya—ehāvuso gāmaṃ vā nigamaṃ vā piṇḍāya pavisissimīti, tassa dāpetvā vā adāpetvā vā ujjojeyya—gacchāvuso na me tayā saddhim kathā vā nisajjā vā phāsu hoti, ekakassa mekathā vā nisajjā vā phāsu hotīti etadeva paccayam karitvā anaññam, pācittiyam.

43. Yo pana bhikkhu sabhojane kule anupakhajja nisajjam kappeyya, pācittiyam.

44. Yo pana bhikkhu mātugāmena saddhim raho paṭicchanne āsane nisajjam kappeyya, pācittiyam.

45. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

46. Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā purebhattam vā pacchābhattam vā kulesu cārittam āpajjeyya aññatra samayā, pācittiyam.

Tatthāyam samayo—cīvaradānasamayo cīvarakārasamayo, ayam tattha samayo.

47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītābbā aññatra punapavāraṇāya aññatra niccapavāraṇāya, tato ce uttarim sādīyeyya, pācittiyam.

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya aññatra tathārūpapaccayā, pācittiyam.

49. Siyā ca tassa bhikkhuno kocideva paccayo senam gamanāya, dirattatirattam tena bhikkhunā senāya vasitabbam tato ce uttarim vaseyya, pācittiyam.

50. Dirattatirattam ce bhikkhu senāya vasamāno uyyodhikam vā balaggam vā senābyūham vā anīkadassanam vā gaccheyya, pācittiyam.

|| Acelakavaggo Pañcama ||

51. Surāmerayapāne pācittiyam.

52. Aṅgulipatodake pācittiyam.

53. Udahe hassadhamme pācittiyam.

54. Anādariye pācittiyam.

55. Yo pana bhikkhu bhikkhum bhiṃsāpeyya, pācittiyam.

56. Yo pana bhikkhu agilāno visibbanāpekkho jotim samādaheyya vā samādahāpeyya vā aññatra tathārūpapaccayā, pācittiyam.

57. Yo pana bhikkhu orenaddhamāsam nahāyeyya aññatra samayā, pācittiyam.

Tatthāyam samayo—diyaddho māso seso gimhānanti vassānassa paṭhamo māso iccete adduteyyamāsā uṇha—samayo pariṭahasamayo gilānasamayo kammamāsamayo addhānagamānasamayo vātavutṭhisamayo, ayam tattha samayo.

58. Nāvam pana bhikkhunā cīvaralābhena tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam ādātābbam nīlam vā kaddamam vā kālasāmam vā. Anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya, pācittiyam.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhāmānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmam cīvaram vikappetvā apaccuddhārakam paribhuñjeyya, pācittiyam.

60. Yo pana bhikkhu bhikkhussapattam vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho'pi, pācittiyam.

|| Surāpānavaggo chaṭṭho ||

61. Yo pana bhikkhu sañcicca paṇam jīvitā voropeyya, pācittiyam.

62. Yo pana bhikkhu jānam sappāṇakam udakam paribhuñjeyya, pācittiyam.

63. Yo pana bhikkhu jānam yathādhammam nihatādhikaraṇam punakammāya ukkoṭeyya, pācittiyam.

64. Yo pana bhikkhu bhikkhussa jānam duṭṭhullam āpattim paṭicchādeyya, pācittiyam.

65. Yo pana bhikkhu jānam unavisativassam puggalam upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā, idam tasmim pācittiyam.

66. Yo pana bhikkhu jānam theyyasatthena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantarampi, pācittiyam.

67. Yo pana bhikkhu mātugāmena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantarampi, pācittiyam.

68. Yo pana bhikkhu evam vadeyya—tathāham bhagavatā dhammam desitam ājānāmi yathā ye'me antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyāti, so bhikkhu bhikkhūhi evamassa vacanīyo—mā āyasmā evam avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhākkhānam, na hi bhagavā evam vadeyya, anekapariyāyena āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṇca pana te paṭisevato antarāyāyāti. Evaṇca pana so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyaṇce samanubhāsiyamāno tam paṭinissajjeyya iccetam kusalam, no ce paṭinissajjeyya, pācittiyam.

69. Yo pana bhikkhu jānam tathāvādinā bhikkhunā akatānudhammena tam diṭṭhim appaṭinissatṭhena saddhim saṃbhuñjeyya vā saṃvaseyya vā saha vā seyyam kappeyya, pācittiyam.

70. Samaṇuddeso'pi ce evaṃ vadeyya—tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye'me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyāti, so samaṇuddeso bhikkhūhi evamassa vacanīyo—mā, āvuso samaṇuddesa, evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhākkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyena, āvuso samaṇuddesa, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca panate paṭisevato antarāyāyāti. Evaṅca pana so samaṇuddeso bhikkhūhi vuccamāno tatheva paggaṇheyya, so samaṇuddeso bhikkhūhi evamassa vacanīyo—ajjatagge te, āvuso samaṇuddesa, na c'eva so bhagavā satthā apadisitabbo, yampi caṅṅe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattam sahasseyyam sāpi te n'atthi, cara pare vinassāti. Yo pana bhikkhu jānaṃ tathā nāsitaṃ samaṇuddesaṃ upalāpeyya vā upaṭṭhāpeyya vā saṃbhuñjeyya vā saha vā seyyam kappeyya, pācittiyam.

|| Sappāṇakavaggo Sattamo ||

71. Ya pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya—na tāvāhaṃ, āvuso, etasmim sikkhāpade sikkhissāmi yāva na aññaṃ bhikkhum vyattaṃ vinayadharaṃ paripucchāmīti, pācittiyam.

Sikkhamānena, bhikkhave, bhikkhunā aññatabbam paripucchitabbam paripaṇhitabbam, ayaṃ tattha sāmīci.

72. Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya—kiṃ pan'imahi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi yāvadeva kukuccāya vihesāya vilekhāya saṃvattantīti, sikkhāpadavivaṇṇanake, pācittiyam.

73. Yo pana bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya idān'eva kho ahaṃ ājānāmi ayampi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatīti, taṅce bhikkhum aññe bhikkhum jāneyyumaṃ nisinnapubbam iminā bhikkhunā dvattikkhattum pātimokkhe uddissamāne, ko pana vādo bhiyyo'ti, na ca tassa bhikkhuno aññāṇakena mutti atthi, yaṅca tattha āpattiṃ āpanno taṅca yathā dhammo kāretabbo, uttariṅcassa moho āropetabbo—tassa te, āvuso, alābhā, tassa te dulladdham yaṃ tvam pātimokkhe uddissamāne na sādhu kaṃ atthikatvā manasikarosīti. Idaṃ tasmim mohanake pācittiyam.

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ.

76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyaṃ.

77. Yo pana bhikkhu bhikkhussa sañcicca kukuccaṃ upadaheyya iti'ssa muhuttampi aphāsu bhavissatīti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassuti tiṭṭheyya yaṃ ime bhaṇissanti taṃ sossāmīti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

80. Yo pana bhikkhu saṅghe vinicchaya kathāya vattamānāya chandaṃ adatvā utthāyāsanaṃ pakkameyya, pācittiyaṃ.

81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya yathāsanthutaṃ bhikkhu saṅghikaṃ lābhaṃ pariṇāmentīti, pācittiyaṃ.

82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

|| Sahadhammikavaggo Aṭṭhamo ||

83. Yo pana bhikkhu rañño khattiyassa muddhāvasittassa anikkhantarājake aniggataratanake pubbe appaṭisaṃ—vidito indakhīlaṃ atikkameyya, pācittiyaṃ.

84. Yo pana bhikkhu ratanaṃ vā ratanasammatam vā aññātra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ.

Rātanaṃ vā pana bhikkhunā ratanasammatam vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā vā nikkhipitabbaṃ yassa bhavissati so harissatīti. Ayaṃ tattha sāmīci.

85. Yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmaṃ paviseyya aññatra tathārūpā accāyikā karanīyā, pācittiyam.

86. Yo pana bhikkhu atthimayam vā dantamayam vā visāṇamayam sācigharam kārāpeyya, bhedanakam pācittiyam.

87. Navam pana bhikkhunā mañcam vā pīṭhan vā kārayamānena atthaṅgulapādakam kāretabbam sugataṅgulena aññatra hetthimāya aṇaniyā, tam atikkāmayato chedanakam pācittiyam.

88. Yo pana bhikkhu mañcaṇ vā pīṭham vā tūlonaddham kārāpeyya, uddālanakam pācittiyam.

89. Nisīdanam pana bhikkhunā kārayamānena pamāṇikam kāretabbam, tatridam pamāṇam—dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍham, dasā vidatthi, tam atikkāmayato chedanakam pācittiyam.

90. Kaṇḍupaticchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridam pamāṇam—dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo, tam atikkāmayato chedanakam pācittiyam.

91. Vassikasāṭikam pana bhikkhunā kārayamānena pamāṇikā karetabbā, tatridam pamāṇam—dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā, tam atikkāmayato chedanakam pācittiyam.

92. Yo pana bhikkhu sugatacīvarappamānam cīvaram kārāpeyya atirekam vā, chedanakam pācittiyam.

Tatridam sugatassa sugatacīvarapamānam—dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idam sugatassa sugatacīvarappamānam.

|| Ratanavaggo Navamo ||

Uddiṭṭhā kho, āyasmanto, dvenavutipācittiyā dhammā. Tatthāyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddetthāyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Pācittiyam. ||

Ime kho panāyasmanto cattāro pāṭidesanīya dhammā uddesaṃ āgacchanti :—

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavitṭhāya hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā paṭidesetabbaṃ tena bhikkhunā—gārayhaṃ, āvuso, dhammaṃ āpajjimaṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemīti.

2. Bhikkhu pan'eva kulesu vimantitā bhuñjanti. Tatra ce sā bhikkhunī vosāsamānarūpā tṭhitā hoti—idha sūpaṃ detha, idha odanaṃ dethāti, tehi bhikkhūhi sā bhikkhunī apasādetabbā—apasakka tāva bhaginī yāva bhikkhū bhuñjantīti. Ekassa'pi ce bhikkhunī nappaṭibhāseyya taṃ bhikkhuniṃ apasādetuṃ—apasakka tāva bhaginī yāva bhikkhū bhuñjantīti, paṭidesetabbaṃ tehi bhikkhūhi—gārayhaṃ, āvuso, dhammaṃ āpajjimaṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemīti.

3. Yāni kho pana tāni sekhasammatāni kulāni, yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā—gārayhaṃ, āvuso, dhammaṃ āpajjimaṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemīti.

4. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappatibhayāni, yo pana bhikkhu tathārūpesu senāsanesu viharanto pubbe appaṭisaṃviditaṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā—gārayhaṃ, āvuso, dhammaṃ āpajjimaṃ asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemīti.

Uddiṭṭhā kho, āyasmanto, cattāro pāṭidesanīyā dhammā. Tatthāyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatīyampi pucchāmi—kaccittha parisuddhā?

Parisuddetthāyasmanto, tasmā tuṇhī, evametam dhārayāmīti.

|| Pāṭidesanīyaṃ ||

Ime kho panāyasmanto sekhiyā dhammā uddesaṃ āgacchanti :—

1. Parimaṇḍalaṃ nivāsessāmiti sikkhā karaṇīyā.

2. Parimaṇḍalaṃ pārūpissāmiti sikkhā karaṇīyā.

3. Supaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.
4. Supaṭicchanno antaraghare nisīdissāmīti sikkhā karaṇīyā.
5. Susaṃvuto antaraghare gamissāmīti sikkhā karaṇīyā.
6. Susaṃvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.
7. Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.
8. Okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.
9. Na ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā.
10. Na ukkhittakāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

|| Parimaṇḍalavaggo Paṭhamo ||

11. Na ujjhagghikāya antaraghare gamissāmīti sikkhā karaṇīyā.
12. Na ujjhagghikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.
13. Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.
14. Appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā.
15. Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
16. Na kāyappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.
17. Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
18. Na bāhuppacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.
19. Na sisappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
20. Na sisappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

|| Na-ujjhagghikavaggo dutiyo ||

21. Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.
22. Na khambhakato antaraghare nisīdissāmīti sikkhā karaṇīyā.
23. Na oгуṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā.
24. Na oгуṇṭhito antaraghare nisīdissāmīti sikkhā karaṇīyā.
25. Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.
26. Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

27. Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.
28. Pattasaññī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.
29. Samasūpakāṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.
30. Samatittikāṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

|| Na-khambhakavaggo tatiyo ||

31. Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.
32. Pattasaññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.
33. Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.
34. Samasūpakāṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.
35. Na thūpato omadditvā piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

36. Na supaṃ vā vyañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāyāti sikkhā karaṇīyā.

37. Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.

38. Na ujjhānasaññī paresaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.
39. Nātimahantaṃ kabalaṃ karissāmīti sikkhā karaṇīyā.
40. Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.

|| Sakkaccavaggo catuttho ||

41. Na anāhaṭṭe kabale mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.

42. Na bhuñjamāno sabbāṃ hatthaṃ mukhe pakkipissāmīti sikkhā karaṇīyā.

43. Na sakabalena mukhena vyāharissāmīti sikkhā karaṇīyā.
44. Na piṇḍukkhepakāṃ bhuñjissāmīti sikkhā karaṇīyā.
45. Na kabalāvacchedakāṃ bhuñjissāmīti sikkhā karaṇīyā.
46. Na avagaṇḍakārakāṃ bhuñjissāmīti sikkhā karaṇīyā.
47. Na hatthaniddhunaṃ bhuñjissāmīti sikkhā karaṇīyā.

48. Na sitthāvakāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
49. Na jivhānicchāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
50. Na capucapukāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.

|| Na-anāhatavaggo pañcama ||

51. Na surūsurūkāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
52. Na hatthanillehakaṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
53. Na pattanillehakaṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
54. Na oṭṭhanillehakaṇaṃ bhuñjissāmīti sikkhā karaṇīyā.
55. Na sāmisenā hatthena pāṇiyathālaṇaṃ paṭiggahessāmīti sikkhā karaṇīyā.
56. Na sasitthakaṇaṃ pattadhovanaṃ antaraghare chaḍḍessāmīti sikkhā karaṇīyā.
57. Na chattapāṇissa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
58. Na daṇḍapāṇissa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
59. Na satthapāṇissa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
60. Na āvudhapāṇissa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

|| Na-surūsurūkavaggo chattho ||

61. Na pādukārūḷhahassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
62. Na Upāhanārūḷhahassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
63. Na yānagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.
64. Na sayanagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

65. Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

66. Na veṭṭhitasāsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

67. Na oḅḅhitasāsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

68. Na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

69. Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

70. Na ṭhito nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

|| Na-padukavaggo sattamo ||

71. Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

72. Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

73. Na ṭhito agilāno uccāraṃ vāpassāvaṃ vā karissāmīti sikkhā karaṇīyā.

74. Na harite agilāno uccāraṃ vā passāvaṃ vā khelhaṃ vā karissāmīti sikkhā karaṇīyā.

75. Na uduke agilāno uccāraṃ vā passāvaṃ vā khelhaṃ vā karissāmīti sikkhā karaṇīyā.

|| Na-pacchato-vaggo aṭṭhamo ||

Uddiṭṭhā kho, āyasmanto, sekhiyā dhammā. Tatthāyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddetthāyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Sekhiyā ||

Ime kho panāyasmanto satta adhikaraṇasamathā dhammā uddesaṃ āgacchanti :—

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhahavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyyasikā, tiṇavatthārako'ti.

Uddiṭṭhā kho, āyasmanto, satta adhikaraṇasamathā dhammā. Tatthāyasmante pucchāmi—kaccittha parisuddhā?

Dutiyampi pucchāmi—kaccittha parisuddhā?

Tatiyampi pucchāmi—kaccittha parisuddhā?

Parisuddhetthāyasmanto, tasmā tuṇhī, evametam dhārayāmi.

|| Sattadhikaraṇaṃ ||

Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā, uddiṭṭhā terasa saṅghādidesā dhammā, uddiṭṭhā dve aniyata dhammā, uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā, uddiṭṭha dvenavuti pācittiyā dhammā, uddiṭṭhā cattāro pāṭidesanīyā dhammā, uddiṭṭhā sekhiyā dhammā, uddiṭṭhā satta adhikaraṇasamathā dhammā. Ettakaṃ tassa bhagavato suttagataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchanti. Tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbanti.

|| Bhikkhupātimokkhaṃ niṭṭhitaṃ. ||

MAHĀVAGGA, CHAPTER I

(*Vinayapiṭaka*)

I

Tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. Te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti sāmam supam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. Manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, uparisāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhamaṇā brāhmaṇabhojane 'ti. Assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. Ye te bhikkhū appicchā santutṭhā lajjino kukkuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissantīti. Atha kho te bhikkhū bhagavato etam attham ārocesum. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhu paṭipucchi : saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari

sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. Saccam bhagavā. Vigarahi buddho bhagavā : ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam. Katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārūtā anākappasampannā piṇḍāya carissantī, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissantī, bhattagge pi uccāsaddā mahāsaddā viharissantī. N'etaṃ bhikkhave appasannānam va pasādāya pasannānam vā bhiyyobhāvāya, atha kho taṃ bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. Atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantutṭhiyā saṃgaṇikāya kosajjassa avaṇṇam bhasitvā anekapariyāyena subharatāya suposatāya appicchassa santutṭhassa sallekhaṃ dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave upajjhāyam. Upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. Evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuḍḍhim virūlhim vepullam āpajjissantī. Evañ ca pana bhikkhave upajjhāyo gahetabbo : ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evaṃ assa vacanīyo : upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohi. Sāhū 'ti vā, lahū 'ti vā, opāyikan 'ti vā, paṭirūpan 'ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo.

Saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā : kālass' eva utṭhāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakaṭṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. Yāguṃ pitassa udakam datvā bhājanam

paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddharitabbam. Sace so deso uklāpo hoti, so deso sammajjitabbo. Sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam kāyabandhanam dātabbam, sagunam katvā saṃghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. Sace upajjhāyo pacchāsamaṇam ākaṅkhati, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā saṃghāṭiyo pārūpitvā gaṇṭhikam paṭimuñcivā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. Nātidūre gantabbam, ba accāsanne gantabbam. Pattapariyāpannam paṭiggahetabbam. Na upajjhāyassa bhanamānassa antarantarā kathā opādetabbā. Upajjhāyo āpattisāmantā bhanamāno nivāretabbo. Nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. Sace cīvaram sinnam hoti, muhuttam uñhe otāpetabbam na ca uñhe cīvaram nidahitabbam. Cīvaram saṃharitabbam. Cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjlhe bhaṅgo ahoṣīti. Obhoge kāyabandhanam katabbam. Sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. Upajjhāyo pāniyena pucchitabbo. Bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam uñhe otāpetabbo, na ca uñhe patto nidahitabbo. Pattacīvaram nikkhipitabbam. Pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmaṇcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarāhitāya bhūmiyā patto nikkhipitabbo. Cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam. Upajjhāyamhi vuṭṭhite āsanam uddharitabbam, pādodakam pādapiṭham pādakathalikam paṭisāmetabbam. Sace so deso uklāpo hoti, so deso sammajjitabbo. Sace upajjhāyo nahāyitukāmo hoti, nahānam paṭiyādetabbam. Sace sītena attho hoti, sītam paṭiyādetabbam. Sace uñhena attho hoti, uñham paṭiyādetabbam. Sace upajjhāyo jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapiṭham ādāya upajjhāyassa piṭṭhitopiṭṭhito ganavā

jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantaṃ
nikkhipitabbam, cunnam dātabbam, mattikā dātabbā. Sace ussahati,
jantāgharam pavisitabbam. Jantāgharam pavisantena mattikāya mukham
makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam
pavisitabbam. Na there bhikkhū anupakhajja nisīditabbam, na navā
bhikkhū āsanena paṭibāhetabbā. Jantāghare upajjhāyassa parikammam
kātabbam. Jantāgharā nikkhamantena jantāgharapīṭham ādāya purato
ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. Udahe pi
upajjhāyassa parikammam kātabbam. Nahātena paṭhamataram uttaritvā
attano gattam vodakam katvā nivāsetvā upajjhāyassa gattato udakam
pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā,
jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam,
pādodakam pādapīṭham pādakathalikam upanikkhipitabbam. Upajjhāyo
pāniyena pucchitabbo. Sace uddisāpetukāmo hoti, uddisāpetabbo.
Sace paripucchitukāmo hoti, paripucchitabbo. Yasmim vihare upajjhāyo
viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo.
Vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantaṃ
nikkhipitabbam. Nisīdanapaccattharaṇam nīharitvā ekamantaṃ
nikkhipitabbam. Bhisibimbohanam nīharitvā ekamantaṃ
nikkhipitabbam. Mañco nīcam katvā sādhukam aparighamsantena
asamghaṭṭantena kavāṭapīṭham nīharitvā ekamantaṃ nikkhipitabbo.
Pīṭham nīcam katvā sādhikam aparighamsantena asamghaṭṭantena
kavāṭapīṭham nīharitvā ekamantaṃ nikkhipitabbam. Mañcapaṭipādakā
nīharitvā ekamantaṃ nikkhipitabbā. Kheḷamallako nīharitvā
ekamantaṃ nikkhipitabbo. Apassenaphalakam nīharitvā ekamantaṃ
nikkhipitabbam. Bhummattharaṇam yathāpaññattam sallakkhetvā
nīharitvā ekamantaṃ nikkhipitabbam. Sace vihare santānakam hoti,
ullokā paṭhamam ohāretabbam. Ālokasandhikaṇṇabhāgā pamajjitabbā.
Sace gerukaparikkamakatā bhitti kaṇṇakitā hoti, colakam temetvā
pīletvā pamajjitabbā. Sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti,
colakam temetvā pīletvā pamajjitabbā. Sace akatā hoti bhūmi,
udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti.
Saṃkāram vicintvā ekamantaṃ chaḍḍetabbam. Bhummattharaṇam
otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam
paññāpetabbam. Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā
yathāṭṭhāne ṭhapetabbā. Mañco otāpetvā sodhetvā pappoṭhetvā nīcam
katvā sādhukam aparighamsantena asamghaṭṭantena kavāṭapīṭham

atiharitvā yathāpaññattam paññāpetabbo. Pīṭham otāpetvā sodhetvā
 pappoṭhetvā nīcam katvā sādhuḥkaṃ aparighamsantena asaṃghaṭṭantena
 kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbam.
 Bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā atiharitvā
 yathāpaññattam paññāpetabbam. Nisīdanapaccattharaṇam otāpetvā
 sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam.
 Kheḷamallako otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo.
 Apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭṭhāne
 ṭhapetabbam. Pattacīvaram nikkhipitabbam. Pattam nikkhipantena
 ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā
 heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya
 bhūmiyā patto nikkhipitabbo. Cīvaram nikkhipantena ekena hatthena
 cīvaram gahetvā ekena hatthena cīvaravaṃsam vā cīvararajjum vā
 pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam.
 Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā.
 Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā.
 Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. Sace
 dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā. Sace
 sītakālo hoti, divā vātapānā vivaritabbā, rattim thaketabbā. Sace
 uṇhakālo hoti, divā vātapānā thaketabbā rattim vivaritabbā. Sace
 pariveṇam uklāpam hoti, pariveṇam sammajjitabbam. Sace koṭṭhako
 uklāpo hoti, koṭṭhako sammajjitabbo. Sace upaṭṭhānasālā uklāpā hoti,
 upaṭṭhānasālā sammajjitabbā. Sace aggisālā uklāpā hoti, aggisālā
 sammajjitabbā. Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā.
 Sace pāniyam na hoti, pāniyam upaṭṭhāpetabbam. Sace paribhojaniyam
 na hoti, paribhojaniyam upaṭṭhāpetabbam. Sace ācamanakumbhiyā
 udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. Sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsetabbā
 vūpakāsāpetabbā dhammakathā vāssa kātābbā. Sace upajjhāyassa
 kukkucam uppannam hoti, saddhivihārikena vinodetabbam
 vinodāpetabbam dhammakathā vāssa kātābbā. Sace upajjhāyassa
 diṭṭhigatam uppannam hoti, saddhivihārikena vivecetabbam
 vivecāpetabbam dhammakathā vāssa kātābbā. Sace upajjhāyo
 garudhammam ajjhāpanno hoti parivāsāraho, saddhivihārikena
 ussukkam kātābbam kin ti nu kho saṃgho upajjhāyassa parivāsam
 dadeyyā 'ti. Sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikena ussukkam kātābbam kin ti nu kho saṃgho upajjhāyam

mūlāya paṭikasseyyā 'ti. Sace upajjhāyo mānattāraho hoti, saddhivihārikena ussukkaṃ kātabbam kin ti nu kho saṃgho upajjhāyassa mānattam dadeyyā 'ti. Sace upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kātabbam kin ti nu kho saṃgho upajjhāyam abheyyā 'ti. Sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā saddhivihārikena ussukkaṃ kātabbam kin ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. Katam vā pan' assa hoti saṃghena kammaṃ tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, saddhivihārikena ussukkaṃ kātabbam kin ti nu kho upajjhāyo sammāvatteyya lomaṃ pāteyya netthāram vatteyya, saṃgho tam kammaṃ paṭippassambheyyā 'ti. Sace upajjhāyassa cīvaram dhovitaṃ hoti, saddhivihārikena dhovitaṃ ussukkaṃ vā kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. Sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkaṃ vā kātabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. Sace upajjhāyassa rajanam pacitaṃ hoti, saddhivihārikena pacitaṃ ussukkaṃ vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyeṭhā 'ti. Sace upajjhāyassa cīvaram rajitaṃ hoti, saddhivihārikena rajitaṃ ussukkaṃ vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyeṭhā 'ti. Cīvaram rajantena sādhuṃ saṃparivattakaṃ-saṃparivattakaṃ rajitaṃ na ca achinne theve pakkamitaṃ. Na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikammaṃ kātabbam, na ekaccena parikammaṃ kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. Na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. Sace upajjhāyo gilāno hoti, yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabban ti.

Upajjhāyavattam niṭṭhitam.

II

Upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyaṃ sammāvattanā : upajjhāyena bhikkhave saddhivihāriko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā. Sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. Sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. Sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. Sace saddhivihāriko gilāno hoti, kālass' eva utthāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udukam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam. Saddhivihārikamhi vuṭṭhite āsanam uddharitabbam. Sace so deso uklāpo hoti, so deso sammajjitabbo. Sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saṅgaṃ katvā saṃghāṭiyo dātabbā dhovitvā patto saudako dātabbo. Ettāvatā nivattissatīti āsanam paññāpetabbam, pādodakam pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. Sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. Cīvaram saṃharitabbam. Cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. Obhoge kāyabandhanam kātabbam. Sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvāpiṇḍapāto upanāmetabbo saddhivihāriko pānīyena pucchitabbo. Bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. Pattacīvaram nikkhipitabbam. Pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmaṇcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarāhitāya bhūmiyā

patto nikkhipitabbo. Cīvaram nikkhipantena ekena hatthena cīvaram
 gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā
 pārato antam orato bhogam katvā cīvaram nikkhipitabbam.
 Saddhivihārikamhi vutthite āsanam uddharitabbam, pādodakam
 pādapiṭham pādakathalikam paṭisāmetabbam. Sace so deso uklāpo
 hoti, so deso sammajjitabbo. Sace saddhivihāriko nahāyitukāmo hoti,
 nahānam paṭiyādetabbam. Sace sitena attho hoti, sītam paṭiyādetabbam.
 Sace uṇhena attho hoti, uṇham paṭiyādetabbam. Sace saddhivihāriko
 jantāgharam pavisitukāmo hoti, cuṇnam sannetabbam, mattikā
 temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā
 cīvaram paṭiggahetvā ekamantam nikkhipitabbam, cuṇnam dātabbam,
 mattikā dātabbā. Sace ussahati, jantāgharam pavisitabbam. Jantāgharam
 pavisantena mattikāya mukham makkhetvā purato ca pacchato ca
 paṭicchādetvā jantāgharam pavisitabbam. Na there bhikkhu anupakhajja
 nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. Jantāghare
 saddhivihārikassa parikammam kātabbam. Jantāghara nikkhamantena
 jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāghara
 nikkhamitabbam. Ūdake pi saddhivihārikassa parikammam kātabbam.
 Nahātena paṭhamataram uttaritvā attano gattam vodakam katvā
 nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam
 dātabbam, samghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram
 āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham
 pādakathalikam upanikkhipitabbam. Saddhivihāriko pāniyena
 pucchitabbo. Yasmim vihare saddhivihāriko viharati, sace so vihāro
 uklāpo hoti, sace ussahati, sodhetabbo vihāram sodhentena paṭhamam
 pattacīvaram niharitvā ekamantam nikkhipitabbam. Sace
 ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam
 āsiñcitabbam. Sace saddhivihārikassa anabhirati uppannā hoti,
 upajjhāyena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa
 kātabbā. Sace saddhivihārikassa kukkuccam uppannam hoti,
 upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa
 kātabbā. Sace saddhivihārikassa diṭṭhigatam uppannam hoti, upajjhāyena
 vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. Sace
 saddhivihāriko garudhammam ajjhāpanno hoti, parivāsāraho,
 upajjhāyena ussukkam kātabbam kin ti nu kho samgho
 saddhivihārikassa parivāsam dadeyyā 'ti. Sace saddhivihāriko mūlāya
 paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho

saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. Sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam katabbam kin ti no kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. Sace saddhivihāriko abbhānāraho hoti, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikam abbheyyā 'ti. Sace saṃgho saddhivihārikassa kammam kattukāmo hoti tajjanīyam vā nissayam vā pabbājānīyam vā paṭisāraṇīyam vā ukkhepanīyam vā upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikassa kammam na kareyya lahukāya vā pariṇāmeyyā 'ti. Katam vā pan' assa hoti saṃghena kammam tajjanīyam vā nissayam vā pabbājānīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam katabbam kin ti nu kho saddhivihāriko sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho tam kammam paṭippassambheyyā 'ti. Sace saddhivihārikassa cīvaram dhovittabbam hoti, upajjhāyena ācikkhitabbam evam dhoveyyāsīti, ussukkam vā katabbam kin ti nu kho saddhivihārikassa cīvaram dhoviyethā 'ti. Sace saddhivihārikassa cīvaram katabbam hoti, upajjhāyena ācikkhitabbam evam kareyyāsīti, ussukkam vā katabbam kin ti nu kho saddhivihārikassa cīvaram kariyethā' ti. Sace saddhivihārikassa rajanam pacittabbam hoti, upajjhāyena ācikkhitabbam evam paceyyāsīti, ussukkam vā katabbam kin ti nu kho saddhivihārikassa rajanam paciyyethā 'ti. Sace saddhivihārikassa cīvaram rajittabbam hoti, upajjhāyena ācikkhitabbam evam rajeyyāsīti, ussukkam vā katabbam kin ti nu kho saddhivihārikassa cīvaram rajiyethā 'ti. Cīvaram rajantena sādhuḥkam saṃparivattakam-saṃparivattakam rajittabbam na ca achinne theve pakkamittabbam. Sace saddhivihāriko gilāno hoti, yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabban ti.

Saddhivihārikavattam niṭṭhitam.

III

Tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti. Ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma saddhivihārikā upajjhāyesu na sammāvattissanti. Atha kho te bhikkhū bhagavato etam attham ārocesum. Saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattanti. Saccam bhagavā. Vigarahi buddho bhagavā : katham hi nāma bhikkhave

saddhivihārikā upajjhāyesu na sammāvattissantīti. Vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave saddhivihārikaena upajjhāyamhi sa sammāvattitabbam. Yo no sammāvatteyya, āpatti dukkaṭassā 'ti. N' eva sammāvattanti. Bhagavato etaṃ atthaṃ ārocesum. Anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. Evañ ca pana bhikkhave paṇāmetabbo : paṇāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāhaṃ tayā upaṭṭhātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. Na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. Tena kho pana samayena saddhivihārikā paṇāmitā na khamāpeti. Bhagavato etaṃ atthaṃ ārocesum. Anujānāmi bhikkhave khamāpetun ti. N' eva khamāpeti. Bhagavato etaṃ atthaṃ ārocesum. Na bhikkhave paṇāmitena na khamāpetabbo. Yo na khamāpeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. Bhagavato etaṃ atthaṃ ārocesum. Anujānāmi bhikkhave khamitun ti. N' eva khamanti. Saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi saṃkamanti. Bhagavato etaṃ atthaṃ ārocesum. Na bhikkhave khamāpiyamānena na khamitabbam. Yo na khameyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. Bhagavato etaṃ atthaṃ ārocesum. Na bhikkhave sammāvattanto paṇāmetabbo. Yo paṇāmeyya, āpatti dukkaṭassa. Na ca bhikkhave asammāvattanto na paṇāmetabbo. Yo na paṇāmeyya, āpatti dukkaṭassa. Pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo : upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. Imehi kho bhikkhave pañcahi' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. Pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo : upajjhāyamhi adhimattaṃ pemaṃ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. Pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum : upajjhāyamhi nādhimattaṃ pemaṃ hoti ... nādhimattā bhāvanā hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. Pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum : upajjhāyamhi

adhimattam pemaṃ hoti ... adhimattā bhāvanā hoti. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivhāriko nālam paṇāmetum. Pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti : upajjhāyamhi nādhimattam pemaṃ hoti ... nādhimattā bhāvanā hoti. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. Pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti : Upajjhāyamhi adhimattam pemaṃ hoti ... adhimattā bhāvanā hoti. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hotīti.

Tena kho pana samayena aññataro brāhmaṇo bhikkhu upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūko dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto. Addasa kho bhagavā tam brāhmaṇam kisaṃ lūkam dubbaṇṇam uppaṇḍuppaṇḍukajātam dhamanisanthataगतtam, disvāna bhikkhū āmantesi : kiṃ nu kho so bhikkhave brāhmaṇo kiso tukho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthagatto 'ti. Eso bhante brāhmaṇo bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūko dubbaṇṇo uppaṇḍup paṇḍukajāto dhamanisanthagatto 'ti. Atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāram saratīti. Evaṃ vutte āyasmā Sāriputto bhagavantam etad avoca : aham kho bhante tassa brāhmaṇassa adhikāram sarāmīti. Kiṃ pana tvam Sāriputta tassa brāhmaṇassa adhikāram sarasīti. Idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkham dāpesi, imaṃ kho aham bhante tassa brāhmaṇassa adhikāram sarāmīti. Sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino. Tena hi tvam Sāriputta, tam brāhmaṇam pabbājehi upasampādehīti. Kathāham bhante tam brāhmaṇam pabbājemi upasampādemīti. Atha kho bhagavā etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : Yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññātā, tāham ajjatagge paṭikkhipāmi. Anujānāmi bhikkave nātticatutthena kammena upasampādetum. Evañ ca pana bhikkhave upasampādetabbo : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho.

Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. Esā ñatti. Suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. Yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Dutiyam pi etaṃ atthaṃ vadāmi : suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. Yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Tatiyam pi etaṃ atthaṃ vadāmi : suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. Yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti.

Tena kho pana samayena aññataro bhikkhu upasampannasamanantarā anācāraṃ ācarati. Bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. So evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādetha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave ayācitena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave yācitena upasampādetuṃ. Evañ ca pana bhikkhave yācitabbo. Tena upasampadāpekkhena saṃghaṃ upasamkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacanīyo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi yācitabbo-la-tatiyam pi yācitabbo-la. Vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. Esā ñatti. Suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Itthannāmo saṃghaṃ upasampadaṃ yācati

itthannāmena upajjhāyena. Saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. Yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. Dutiyam pi etaṃ atthaṃ vadāmi-la-tatiyaṃ pi etaṃ atthaṃ vadāmi-la-. Upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. Khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmi.

Tena kho pana samayena Rājagahe paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. Atha kho aññatarassa brahmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukhasilā sukhamaṇācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ ti. Atha kho so brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhu pabbajesaṃ upasampādesaṃ. Tasmim pabbajite bhattapaṭipāṭi khiyittha. Bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. So evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmi, sace me dassatha bhuñjissāmi, no ce me dassatha vibbhamissāmi. Kim pana tvaṃ āvuso udarassa kāraṇā pabbajito 'ti. Evaṃ āvuso 'ti. Ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhū evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. Te bhikkhu bhagavato etaṃ atthaṃ ārocesaṃ. Saccam kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. Saccam bhagavā. Vigarahi buddho bhagavā. Kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. N' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. Vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : Anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ : piṇḍiyālopabhojanam nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇiyo atirekalābho saṃghabhattaṃ uddesabhattaṃ nimantanam salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ. Paṃsukulacīvaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇiyo. Atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. Rukkhamūlasenāsaṇaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇiyo. Atirekalābho vihāro addhayogo pāsādo hammiyaṃ guhā. Puutimuttabhesaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇiyo. Atirekalābho sappi navaṇitaṃ telaṃ madhu phāṇitaṃ ti. Upajjhāyavattabhāṇavāraṃ niṭṭhitam pañcamam.

Tena kho pana samayena aññataro māṇavako bhikkhū upasaṃkamtivā pabbajjaṃ yāci. Tassa bhikkhū paṭigacc' eva nissaye ācikkhimsu. So evaṃ āha : Sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ svāhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. Bhikkhū bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. Yo ācikkheyya, āpatti dukkaṭassa. Anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhituṃ ti. Tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādentī. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassa. Anjānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampādetuṃ ti. Tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikaṃ upasampādentī. Āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikaṃ upasampādesi. So vassaṃ vuttho duvasso ekavassaṃ saddhivihārikaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Āciṇṇaṃ kho pan' etam buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammodituṃ. Atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kacci bhikkhu khamanīyaṃ, kacci yāpanīyaṃ, kacci 'ttha appakilamathena addhānaṃ āgatā 'ti. Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena mayaṃ bhante addhānaṃ āgatā 'ti. Jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ veditvā pucchanti, kālaṃ veditvā na pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setughāto tathāgatānaṃ. Dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ va desessāma, sāvakaṇaṃ vā sikkhāpadaṃ paññāpessāmā 'ti. Atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kativasso 'si tvaṃ bhikkhū 'ti. Duvasso 'haṃ bhagavā 'ti. Ayaṃ pana bhikkhu kativasso 'ti. Ekavasso bhagavā 'ti. Kiṃ t' ayaṃ bhikkhu hotīti. Saddhivihāriko me bhagavā 'ti. Vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. Kathaṃ hi nāma tvaṃ moghapurisa aññehi ovadiyo anusāsiyo aññaṃ ovadituṃ anusāsituṃ maññissasi. Atilaḥuṃ kho tvaṃ moghapurisa bāhullāya āvatto yad idaṃ gaṇabandhikaṃ. N' etam moghapurisa appasannānaṃ vā pasādāya pasannānaṃ va bhiyyobhāvāya 'ti.

Vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave ūnadasavassena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. Tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti dissanti upajjhāyā bālā saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, saddhivihārikā paññavanto, aññataro pi aññatithiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam samkami. Ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : Katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā ... saddhivihārikā paññavanto 'ti. Atha kho te bhikkhu bhagavato etam attham ārocesum. Saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā ... saddhivihārikā paññavanto 'ti. Saccam bhagavā. Vigarahi buddho bhagavā. Katham hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā ... saddhivihārikā paññavanto. N' etam bhikkhave appasannānam vā pasādāya-la-, vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetun ti.

Tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kalamkatesu pi pakkhasamkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam ... saccam bhagavā. Vigarahitvā dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ācariyam. Ācariyo bhikkhave ātevāsikamhi puttacittam upaṭṭhāpessati, antevāsiko ācariyamhi pitucittam upaṭṭhāpessati. Evam te aññamaññam sagāvarā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūlhim vepullam apajjissanti. Anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. Evañ ca pana bhikkhave ācariyo gahetabbo : ekamsam uttarāsaṃgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacanīyo : ācariyo

me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmīti. Sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. Antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam sammāvattanā : kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakatṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. Yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā paṭisametabbam ... sace ācariyo gilāno hoti, yāvajīvam upatṭhātabbo, vuṭṭhānassa āgametabbam ti.

Ācariyavattam niṭṭhitam.

IV

Ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyam sammāvattanā : ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. Sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. Sace ācariyassa cīvaram ... sace antevāsiko gilāno hoti, yāvajīvam upatṭhātabbo, vuṭṭhānassa āgametabbam ti.

Antevāsikavattam. Chaṭṭham bhāṇavāram

V

Tena kho pana samayena antevāsikā ācariyesu na sammāvattanti ... apanāmento anatisāro hotīti.

Tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā

paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā duppaññā, antevāsikā paññavanto. Ye te bhikkhu appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyatta nissayaṃ dassanti, dissanti ācariyā bālā ... antevāsikā paññavanto 'ti. Atha kho te bhikkhu bhagavato etam atthaṃ ārocesuṃ. Saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayaṃ dentūti. Saccam bhagavā. Vigarahi buddho bhagavā. Vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. Yo dadeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayaṃ dātun ti.

Tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālaṃkatesu pi pakkhasaṃkantesu pi nissayapaṭippassaddhiyo na jānanti. Bhagavato etam atthaṃ ārocesuṃ. Pañc' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālaṃkato vā pakkhasaṃkanto vā, āṇatti yeva pañcamī. Imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. Cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo pakkanto vā hoti vibbhamanto vā kālaṃkato vā pakkhasaṃkanto vā, āṇatti yeva pañcamī, upajjhāyena vā samodhānaṃ gato hoti. Imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : Na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti ... asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo. Aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : attanā na asekhena

sīlakkhandhena samannāgato hoti, na param asekhe sīlakkhandhe samādapetā, ... attanā na asekkena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekho vimuttiñāṇadassanakkhandhe samādapetā. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : attanā asekkena sīlakkhandhena samannāgato hoti, param asekhe sīlakkhandhe samādapetā, ... attanā asekkena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhe vimuttiñāṇadassanakkhandhe samādapetā. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, mutthassati hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āraddhaviriyo hoti, upatthitasati hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum

vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsapetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānam na jānāti. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsapetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānam jānāti. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave pañcaḥ' aṅgehi samannāgntena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum abhivinaye vinetum uppannam diṭṭhigatam dhammato vivecetum vivecāpetum. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum abhivinaye vinetum, uppannam diṭṭhigatam dhammato vivecetum vivecāpetum. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suddato anuvyañjanaso. Imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo :

āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suddato anuvyañjanaso. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparchi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. Upasampādetabbapañcakam soḷasavāram niṭṭhitam.

Chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena s.h., na asekhena paññākkhandhena s.h., na asekhena vimuttikkhandhena s.h., na asekhena vimuttiñāṇadassanakkhandhena s.h., ūnadasavasso hoti. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo, sāmaṇero upatthāpetabbo : asekhena sīlakkhandhena samannāgato hoti, ... asekhena vimuttiñāṇadassanakkhandhena s.h., dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparchi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param aseke sīlakkhandhe samādapeta, ... attanā na asekhena vimuttiñāṇadassanakkhandhena s.h., na param aseke vimuttiñāṇadassanakkhandhe samādapetā, ūnadasavasso hoti.

Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekhena sīlakkhandhe samādapetā, ... attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhena vimuttiñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, mutthassati hoti, ūnadasavasso hoti. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āraddhaviriyo hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. Chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti, atirekadasavasso vā. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsīm vā saddhivihārim vā gitanam upatthātum vā upatthāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāśāpetum vā, uppannam kukkucam

dhammato vinodetum vā vinodāpetum vā, āpattim na jānāti, āpattiyā
 vutthānam na jānāti, ūnadasavasso hoti. Imehi kho bhikkhave chah'
 āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo. Chahi bhikkhave āngehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo,
 sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim
 vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratim
 vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkucam dhammato
 vinodetum vā vinodāpetum vā, āpattim jānāti, āpattiyā vutthānam
 jānāti, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave
 chah' āngehi samannāgetana bhikkhunā upasampādetabbam, nissayo
 dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave chah'
 āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsim
 vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum
 abhivinaye vinetum, uppannam, ditthigatam, dhammato vivecetum,
 ūnadasavasso hoti. Imehi kho bhikkhave chah' āngehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero
 upatthāpetabbo. Chahi bhikkhave āngehi samannāgatena bhikkhunā
 upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo :
 paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya
 sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, adhidhamme
 vinetum abhivinaye vinetum uppannam ditthigatam dhammato
 vivecetum, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave
 chah' āngehi samannāgatena bhikkhunā upasampādetabbam, nissayo
 dātabbo, sāmaṇero upatthāpetabbo. Aparehi pi bhikkhave chah'
 āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo
 dātabbo, na sāmaṇero upatthāpetabbo : āpattim na jānāti, anāpattim
 na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti,
 ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti,
 na suvibhattāni, na supavattīni, na suvinicchitāni suddato
 anuvyañjanaso, ūnadasavasso hoti. Imehi kho bhikkhave chah' āngehi
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmaṇero upatthāpetabbo. Chahi bhikkhave āngehi samannāgatena
 bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero
 upatthāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim

jānāti, garukaṃ āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattāni suvinicchitāni suddato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. Imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'th.

Upasampādetabbachakkaṃ soḷasavāraṃ niṭṭhitam

VI

Tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkhami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. Bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. Yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkanto, so āgato na upasampādetabbo. Yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo. Evañ ca pana bhikkhave dātabbo : paṭhamam kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo : buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi ... tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi, tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi, tatiyaṃ pi saṃghaṃ saraṇaṃ gacchimīti. Tena kho bhikkhave aññatitthiyapubbena saṃghaṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaṇhetvā evaṃ assa vacanīyo : ahaṃ bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhāmi upasampadaṃ. So 'haṃ bhante saṃghaṃ cattāro māse parivāsaṃ yācāmīti. Dutiyam pi yācitabbo. Tatiyaṃ pi yācitabo. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ayaṃ itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati upasampadaṃ. So saṃghaṃ cattāro māse parivāsaṃ yācati. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ dadeyya. Esā ñatti. Suṇātu me bhante saṃgho. Ayaṃ

itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati
 upasampadam. So saṃghaṃ cattāro māse parivāsaṃ yācati. Saṃgho
 itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ deti.
 Yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro
 māse parivāsassa dānaṃ, so tunh' assa. Yassa na kkhamati, so
 bhāseyya. Dinno saṃghena itthannāmassa aññatitthiyapubbassa cattāro
 māse parivāso. Khamati saṃghassa, tasmā tunhi, evaṃ etaṃ
 dhārayāmīti. Evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti,
 evaṃ anārādhako. Kathaṇ ca bhikkhave aññatitthiyapubbo anārādhako
 hoti. Idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati,
 atidivā paṭikkamati. Evaṃ pi bhikkhave aññatitthiyapubbo anārādhako
 hoti. Puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā
 hoti vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti,
 paṇḍakagocaro vā hoti, bhikkhuṇigocaro vā hoti. Evaṃ pi bhikkhave
 aññatitthiyapubbo anārādhako hoti. Puna ca paraṃ bhikkhave
 aññatitthiyapubbo yāni tāni sabrahamcārīnaṃ uccāvacāni karaṇīyāni,
 tattha na dakkho hoti, na analaso, na tatrupāyāya vimamsāya
 samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. Evaṃ pi
 bhikkhave aññatitthiyapubbo anārādhako hoti. Puna ca paraṃ bhikkhave
 aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle
 adhicitte adhipaññāya. Evaṃ pi bhikkhave aññatitthiyapubbo
 anārādhako hoti. Puna ca paraṃ bhikkhave aññatitthiyapubbo yassa
 titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā
 tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano
 anabhiraddho buddhassa vā dhammassa vā saṃghassa vā avaṇṇe
 bhaññamāne attamano hoti udaggo adhiraddho, yassa vā pana
 titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā
 tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo
 abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe
 bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave
 saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmim. Evaṃ kho
 bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho
 bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. Kathaṇ ca
 bhikkhave aññatitthiyapubbo ārādhako hoti. Idha bhikkhave
 aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati.
 Evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. Puna ca paraṃ
 bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgacaro

hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhuṇīgocoro hoti. Evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. Puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvacāni karaṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vimamsāya samannāgato, alaṃ kātum, alaṃ samvidhātum. Evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. Puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. Evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. Puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. Idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa ārādhanīyasmim. Evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti. Evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. Sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakam cīvaram pariyesitabbam. Sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. Ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. Taṃ kissa hetu. Kammavādino ete bhikkhave kiriyavādino. Sace bhikkhave jātiyā Sākiyo aññatitthiyopubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. Imāhaṃ bhikkhave nātīnaṃ āveṇiyam parihāraṃ dammīti.

Aññatitthiyapubbakathā. Sattamaṃ bhāṇavāraṃ.

VII

Tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuṭṭham gaṇḍo kilāso soso apamāro. Manussā pañcahi ābādhehi phutṭhā Jivakaṃ komārabhaccam upasaṃkamitvā evam vadanti : sādhu no ācariya tikicchāhīti. Ahaṃ kho 'yyo bahukicco bahukaraṇīyo,

rājā ca me māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. Sabbhaṃ sāpateyyaṇ ca te ācariya hotu, mayaṇ ca te dāsā, sādhu no ācariya tikicchāhīti. Ahaṃ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. Atha kho tesam manussānaṃ etad ahosi : ime kho samaṇā Sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Yaṃ nūna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhu c' eva upatthahissanti Jīvako ca Komārabhacco tikicchissatīti. Atha kho te manussā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu, te bhikkhū pabbājesuṃ upasampādesuṃ, te bhikkhū c' eva upatthahimsu Jīvako ca Komārabhacco tikicchi. Tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantā yācanabahulā viññattibahulā viharanti gilānabhattaṃ detha, gilānupatthākabhattaṃ detha, gilānabhesajjaṃ dethā 'ti. Jīvako pi Komārabhacco bahū gilāne bhikkhū tikicchanto aññataraṃ rājakiccaṃ parihāpesi. Aññataro puriso pañcahi ābādhehi phuttho Jīvakaṃ Komārabhaccaṃ upasaṃkamitvā etad avoca : sādhu maṃ ācariya tikicchāhīti. Ahaṃ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. Sabbhaṃ sāpateyyaṇ ca te ācariya hotu, ahaṇ ca te dāso, sādhu maṃ ācariya tikicchāhīti. Ahaṃ kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. Atha kho tassa purisassa etad ahosi : ime kho samaṇā Sakyaputtiyā sukhasīlāsukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhū c' eva upatthahissanti, Jīvako ca Komārabhacco tikicchissati, so 'haṃ arogo vibbhamissāmīti. Atha kho so puriso bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ upasampādesuṃ, taṃ bhikkhū c' eva upatthahimsu Jīvako ca Komārabhacco tikicchi, so arogo vibbhami. Addasa kho Jīvako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. Evaṃ ācariyā 'ti. Kissa pana tvaṃ ayyo evarūpaṃ akāsīti. Atha kho so puriso

Jivakassa Komārabhaccassa etam atthaṃ ārocesi. Jivako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi. nāma bhaddantā pañcahi ābādhehi phutthaṃ pabbājessantīti. Atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : Sādhu bhante ayya pañcahi ābādhehi phutthaṃ na pabbājeyyun ti. Atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phuttho pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. Atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesī : gacchatha bhaṇe paccantaṃ uccinathā 'ti. Evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. Atha kho abhiññātānaṃ-abhiññātānaṃ yodhānaṃ etad ahosi : mayam kho yuddhābhinandino gacchantā pāpaṃ ca karoma bahuṃ ca apuññaṃ pasavāma. Kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇaṃ ca kareyyāmā 'ti. Atha kho tesam yodhānaṃ etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. Sace kho mayam samaṇesu Sakyaputtiyesu pabbajeyyāma, evam mayam pāpā ca virameyyāma kalyāṇaṃ ca kareyyāmā 'ti. Atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjam yāciṃsu. Te bhikkhū pabbājesum upasampādesum. Senānāyakā mahāmattā rājabhaṭe pucchiṃsu : kiṃ nu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na dissantīti. Itthannāmo ca itthannāmo ca sāmī yodhā bhikkhūsu pabbajitā 'ti. Senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhaṭam pabbājessantīti. Senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa etam atthaṃ ārocesum. Atha kho rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi : yo bhaṇe rājabhaṭam pabbāje 'ti. Kiṃ so pasavatīti. Upajjhāyassa deva sīsam chedetabbam, anussāvakassa jivhā vddharitabbā, gaṇassa

upadḍhaphāsukā bhañjitabbā 'ti. Atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca : santi bhante rājāno assaddhā appasannā, te appamattakena pi bhikkhū viheṭṭheyyum. Sādhū bhante ayyā rājabhaṭam na pabbājeyyun 'ti. Atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikatham katvā bhikkhū āmantesi : na bhikkhave rājabhaṭo pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena coro Aṅgulimālo bhikkhūsu pabbajito hoti. Manussā passitvā ubbijjanti pi uttasanti pi palāyanti pi aññena pi gacchanti aññena pi mukham karonti dvāram pi thakenti. Manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samaṇā Sakyaputtiyā dhajabaddham coram pabbājessantīti. Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. Atha kho te bhikkhū bhagavato etam attham ārocesum. Bhagavā bhikkhu āmantesi : na bhikkhave dhajabaddho coro pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena raññā Māgadhena Seniyena Bimbisārena anuññātam hoti : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. Tena kho pana samayena aññataro puriso corikam katvā kārāya baddho hoti, so karam bhinditvā palāyitvā bhikkhūsu pabbajito hoti. Manussā passitvā evam āhaṃsu : ayam so kārabhedako coro, handa nam nemā 'ti. Ekacce evam āhaṃsu : māyyo evam avacuttha, anuññātam raññā Māgadhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. Manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. Katham hi nāma kārabhedakam coram pabbājessantīti. Bhagavato etam attham ārocesum. Na bhikkhave kārabhedako coro pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. So ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. Manussā passitvā evaṃ āhaṃsu : ayaṃ so likhitako coro, handa naṃ hanāmā 'ti. Ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ ... antakiriyāyā 'ti. Manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātuṃ. Kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro puriso kasāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. Manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ katadaṇḍakammaṃ pabbājessantīti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave kasāhato katadaṇḍakammo pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. Manussā ujjhāyanti khīyanti vipācenti : kathaṃ 'hi nāma samaṇā Sakyaputtiyā lakkhaṇāhataṃ katadaṇḍakammaṃ pabbājessantīti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. Dhaniyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. Ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātuṃ, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. Manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātuṃ. Kathaṃ 'ti nāma iṇāyikaṃ pabbājessantīti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave iṇāyiko pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. Ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. Ekacce evaṃ āhaṃsu : māyyo ... antakiriyāyā 'ti. Manussā ujjhāyanti khīyanti vipācenti : abhayūvarā

ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. Kathaṃ hi nāma dāsaṃ pabbājessantīti. Bhagavato etam atthaṃ ārocesum. Na bhikkhave dāso pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhiṃ bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. Atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vicināntā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dāraḥ passeyyāthā 'ti. Bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apassaṃ yeva āhaṃsu na passaṃā 'ti. Atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vicināntā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti : alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu : na jānāma 'ti, passaṃ yeva āhaṃsu : na passaṃā 'ti, ayaṃ dāraḥ bhikkhūsu pabbajito 'ti. Assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. Atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. Anujānāmi bhikkhave saṃghaṃ apaloketum bhaṇḍukammāyā 'ti.

Tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesāṃ pāmokkho hoti. Atha kho Upālissa mātāpitunnaṃ etad ahosi : kena nu kho upāyena Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. Atha kho upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkheyya evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. Atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. Sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. Atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. Sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. Atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. Ime kho samaṇā Sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. Assosi kho Upāli dārako mātāpitunnaṃ imaṃ kathāsallāpaṃ. Atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārake

etad avoca : etha mayam ayyo samañesu Sakyaputtiyesu pabbajissāmā 'ti. Sace kho tvam ayyo pabbajissasi, evam mayam pi pabbajissāmā 'ti. Atha kho te dārakā ekamekassa mātāpitaro upasamkamitvā etad avocum : anujānātha mam agāasmā anagāriyam pabbajjāyā 'ti. Atha kho tesam dārakānam mātāpitaro sabbe p'ime dārakā samānacchandā kalyāṇādhippāyā 'ti anujānimsu. Te bhikkhū upasamkamitvā pabbajjam yācimsu. Te bhikkhū pabbājesum upasampādesum. Te rattiyā paccūsasamayam paccutthāya rodanti : yāgum detha, bhattam detha, khādaniyam dethā 'ti. Bhikkhū evam āhamsu : āgametha āvuso yāva vibbhāyati. Sace yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñjissatha, sace khādaniyam bhavissati, khādissatha, no ce bhavissati yāgu vā bhattam vā khādaniyam vā, piṇḍāya caritvā bhuñjissathā 'ti. Evam pi kho te bhikkhū bhikkhūhi vuccamānā rodant' eva : yāgum detha, bhattam detha, khādaniyam dethā 'ti, senāsanam ūhananti pi ummihanti pi. Assosi kho bhagavā rattiyā paccūsasamayam paccutthāya dārakasaddam, sutvāna āyasmantam Ānandam āmantesi : kim nu kho so Ānanda dārakassa saddo 'ti. Atha kho āyasmā Ānando bhagavato etam attham ārocesi. Saccam kira bhikkhave bhikkhū jānam ūnavisativassam puggalam upasampādentūti. Saccam bhagavā. Vigarahi buddho bhagavā : katham hi nāma te bhikkhave moghapurisā jānam ūnavisativassam puggalam upasampādentūti. Unavīsativasso bhikkhave puggalo akkhamo hoti sītassa uñhassa jighacchāya pipāsāya dāmsamakasavātātapasirimsapasamphassānam duruttānam durāgatānam vacanapathānam uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam anadhivāsakajātiko hoti. Vīsativasso kho bhikkhave puggalo khamo hoti sītassa uñhassa ... pāṇaharānam adhivāsakajātiko hoti. N' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. Vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave jānam ūnavīsativasso puggalo upasampādetabbo. Yo upasampādeyya, yathāddhammo kāretabbo 'ti.

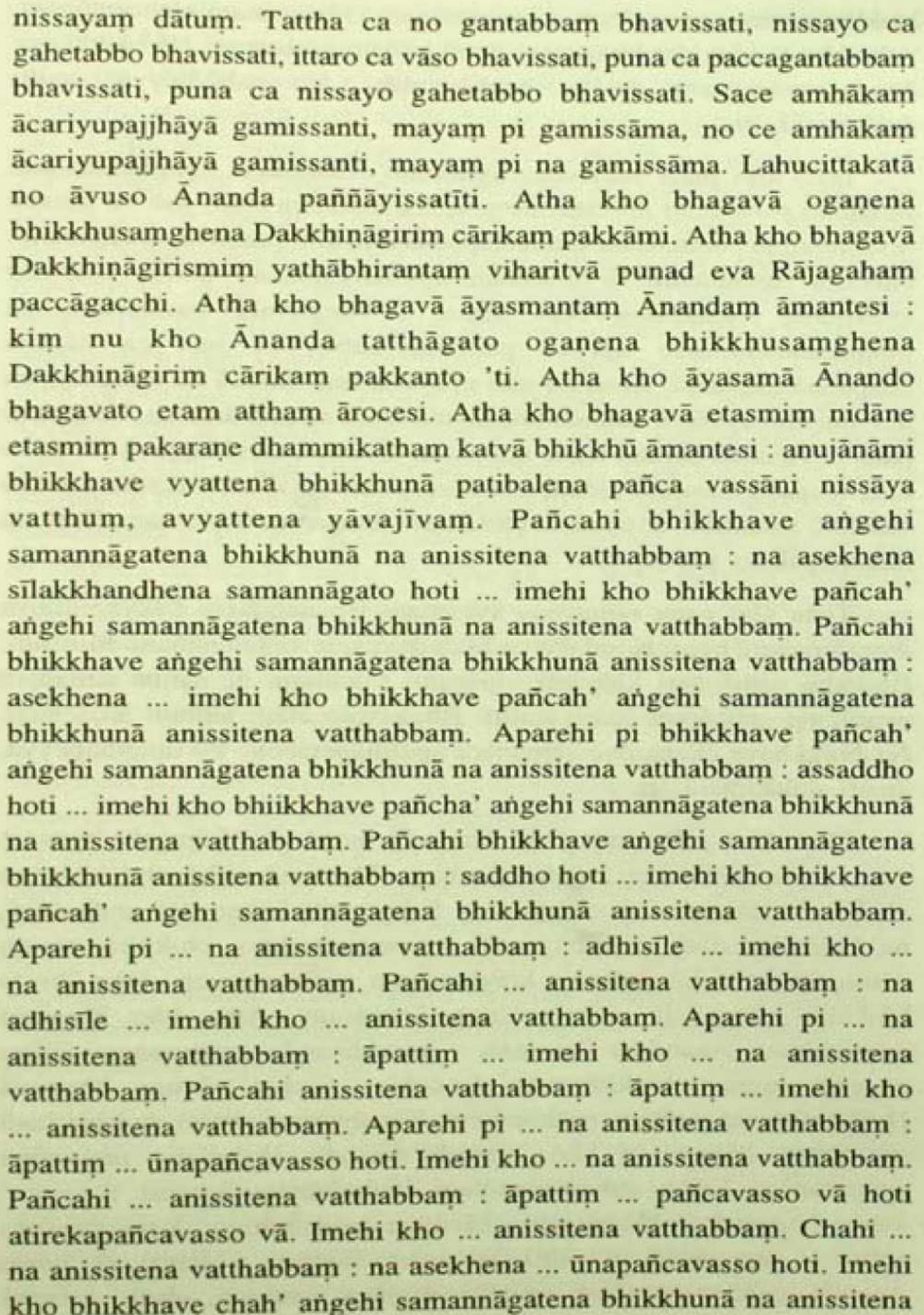
Tena kho pana samayena aññataram kulam ahivātakarogena kalamkatam hoti, tassa pitāputtakā sesā honti, te bhikkhūsu pabbajitvā ekato 'va piṇḍāya caranti. Atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca : mayham pi tāta dehi, mayham pi tāta dehīti. Manussā ujjhāyanti khīyanti vipācenti : abrahmacārino ime samaṇā Sakyaputtiyā, ayam dārako bhikkhuṇīyā jāto 'ti. Assosum kho

bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. Atha kho te bhikkhu bhagavato etam attham ārocesum. Na bhikkhave ūnapannarasavasso dārako pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena āyasmato Ānandassa upaṭṭhākakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādenti. Te bhikkhūhi apasādiyamānā rodanti. Atha kho āyasmato Ānandassa etad ahosi : bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti. ime ca dārakā ūnapannarasavassā. Kena nu kho upāyena ime dārakā na vinasseyyun ti. Atha kho āyasmā Ānando bhagavato etam attham ārocesi. Ussahanti pana te Ānanda dārakā Kāke uttepetun ti. Ussahanti bhagavā 'ti. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ūnapannarasavassam dārakam kakuttepakam pabbājetun 'ti.

Tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmaṇerā honti Koṇḍako ca Mahako ca, te aññamaññam dūsesum. Bhikkhū ujjhāyanti khīyanti vipācenti : katham hi nāma sāmaṇerā evarūpaṃ anācāraṃ ācarissantīti. Bhagavato etam attham ārocesum. Na bhikkhave ekena dve sāmaṇerā upaṭṭhāpetabbā. Yo upaṭṭhāpeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena bhagavā tath' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha gimhaṃ. Manussā ujjhāyanti khīyanti vipācenti : āhundarikā samaṇānam Sakyaputtiyānam disā andhakārā, na imesaṃ disā pakkhāyantīti. Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. Atha kho te bhikkhū bhagavato etam attham ārocesum. Atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : gacchānanda apāpuraṇam ādāya anupariveniyam bhikkhunaṃ ārocehi : icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikam pakkamituṃ. Yassāyasmato attho, so āgacchatū 'ti. Evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi : icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikam pakkamituṃ. Yassāyasmato attho, so āgacchatū 'ti. Bhikkhu evam āhaṃsu : bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasa vassena



vatthabbam. Chahi ... anissitena vatthabbam : asekkena ... pañcavasso vā hoti atirekapañcavasso vā. Imehi kho ... anissitena vatthabbam. Aparehi pi bhikkhave chah' aṅgehi ... na anissitena vatthabbam : assaddho ... ūnapañcavasso hoti. Imehi kho ... na anissitena vatthabbam. Chahi ... anissitena vatthabbam : saddho ... pañcavasso vā hoti atirekapañcavasso vā. Imehi kho anissitena vatthabbam. Aparehi pi ... na anissitena vatthabbam : adhisīle ... ūnapañcavasso hoti. Imehi kho ... na anissitena vatthabbam. Chahi ... anissitena vatthabbam : na adhisīle ... pañcavasso vā hoti atirekapañcavasso vā. Imehi kho anissitena vatthabbam. Aparehi pi ... na anissitena vatthabbam : āpattiṃ ... ūnapañcavasso hoti. Imehi kho ... na anissitena vatthabbam. Chahi ... anissitena vatthabbam : āpattiṃ ... pañcavasso vā hoti atirekapañcavasso vā. Imehi kho ... anissitena vatthabbam ti.

Abhayūvarabhāṇavāraṃ niṭṭhitam

VIII

Atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Kapilavatthu tad avasari. Tatra sudam bhagavā Sakkesu viharati kapilavatthusmiṃ Nigrodhārāme. Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya yena Suddhodanassa Sakkassa nivesanam ten' upasaṃkami, upasaṃkamitvā paññātte āsane nisīdi. Atha kho Rāhulamātā devī Rāhulakumāraṃ etad avoca : eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. Atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato purato atṭhāsī sukhā te samaṇa chāyā 'ti. Atha kho bhagavā utṭhāyasanā pakkāmi. Atha kho Rāhulo kumāro bhagavantam piṭṭhitopiṭṭhito anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. Atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi : tena hi tvam Sāriputta Rāhulakumāraṃ pabbājehīti. Kathāhaṃ bhante Rāhulakumāraṃ pabbājemīti. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave tīhi saraṇagamanehi sāmaṇerapabbajjam. Evañ ca pana bhikkhave pabbājetabbo : paṭhamam kesamassum ohārāpetvā kāsāyani vatthāni acchādāpetvā ekaṃsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde

vandāpetvā ukkuṭīkaṃ nīśīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo : buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyaṃ pi ... tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi, tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi, tatiyaṃ pi saṃghaṃ saraṇaṃ gacchāmīti. Anujānāmi bhikkhave imehi tīhi saraṇagamaṇehi sāmaṇerapabbajjan ti. Atha kho āyasmā Sariputto Rāhulakumāraṃ pabbājesi. Atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nīśīdi. Ekamantaṃ nisinno kho Suddhodano Sakko bhagavantam etad avoca : ekāhaṃ bhante bhagavantam varaṃ yācāmīti. Atikkantavarā kho Gotama tathāgatā 'ti. Yaṇ ca bhante kappati yaṇ ca anavajjan 'ti. Vadehi Gotamā 'ti. Bhagavati me bhante pabbajite anappakaṃ dukkhaṃ ahosi, tathā Nande, adhimattaṃ Rāhule. Puttāpemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiñjaṃ āhacca tiṭṭhati. Sādhu bhante ayyā ananuññātaṃ mātāpitūhi puttaṃ na pabbājeyyun ti. Atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesi samuttejesi sampahaṃsesi. Atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti.

Atha kho bhagavā Kapilavatthusmim yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. Tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikass ārāme. Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesi imaṃ dāraṃ thero pabbājetū 'ti. Atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upaṭṭhāpetabbā 'ti. Ayaṇ ca me Rāhulo sāmaṇero. Kathaṃ nu kho mayā paṭipajjitabban ti. Bhagavato etam atthaṃ ārocesi. Anujānāmi bhikkhave vyattena bhikkhunā paṭibalena ekena dve sāmaṇere upaṭṭhāpetum, yāvatake vā pana ussahati ovaditum anusāsītum, tāvatake upaṭṭhāpetun ti.

Atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇī adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādatthānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālāgandhavilepanadhāraṇaṃ aṇḍanavibhūsanatthānā veramaṇī, uccāsayanamahāsayanā veramaṇī, jātārūparajatapaṭiggahanā veramaṇī. Anujānāmi bhikkhave sāmaṇeraṇaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhituṃ ti.

Tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. Bhikkhū ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma sāmaṇerā bhikkhusū agāravā appatissā asabhāgavuttino viharissantīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātuṃ : bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. Anujānāmi bhikkhave imehi pañcaḥ' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātun ti. Atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho daṇḍakammaṃ kātābban ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave āvaraṇaṃ kātun ti. Tena kho pana samayena bhikkhū sāmaṇeraṇaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. Sāmaṇerā ārāmaṃ pavisitū alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. Yo kareyya, āpatti dukkaṭassa. Anujānāmi bhikkhave yattha vā vasati, yattha vā, paṭikkamati, tattha āvaraṇaṃ kātun ti. Tena kho pana samayena bhikkhū sāmaṇeraṇaṃ mukhadvāraṃ āhāraṃ āvaraṇaṃ karonti. Manussā yāgupānaṃ pi saṃghabhattaṃ pi karontā sāmaṇere evaṃ vadanti : etha bhante yāguṃ pivatha, etha bhante bhattaṃ bhuñjathā 'ti. Sāmaṇerā evaṃ vadanti : nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. Manussā ujjhāyanti khīyanti vipācenti. Kathaṃ hi nāma bhaddantā sāmaṇeraṇaṃ mukhadvāraṃ āhāraṃ āvaraṇaṃ karissantīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātabbo. Yo kareyya, āpatti dukkaṭassā 'ti.

Daṇḍakammavatthūṃ niṭṭhitāṃ

IX

Tena kho pana samayena chabbaggiyā bhikkhū upajjhāye anāpucchā sāmaṇerānaṃ āvaraṇaṃ karonti. Upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. Bhikkhū evaṃ āhaṃsu : chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. Upajjhāyā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇerānaṃ āvaraṇaṃ karissantīti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātabbaṃ. Yo kareyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. Therā sāmaṃ dantakaṭṭhaṃ pi mukhodakaṃ pi gaṇhantā kilamanti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave aññassa parisā apalāḷetabbā. Yo apalāḷeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena āyasmato Upanandassa Sakyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhunim dūsesi. Bhikkhū ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissatīti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ : paṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādiṭṭhiko hoti, bhikkunīdūsako hoti. Anujānāmi bhikkhave imehi dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti.

Tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti : etha maṃ āyasmanto dūsethā 'ti. Bhikkhū apasādentī : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. So bhikkhūhi apasādito mahantemahante moligalle sāmaṇere upasaṃkamitvā evaṃ vadeti : etha maṃ āvuso dūsethā 'ti. Sāmaṇerā apasādentī : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. So sāmaṇerehi apasādito hatthibhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti : etha maṃ āvuso dūsethā 'ti. Hatthibhaṇḍā assabhaṇḍā dusesuṃ. Te ujjhāyanti khīyanti vipācenti : paṇḍakā ime samaṇā Sakyaputtiyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūsentī. Evaṃ ime sabbeva abrahmacārino 'ti. Assosuṃ kho

bhikkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. Atha kho te bhikkhu bhagavato etam atthaṃ ārocesuṃ. Paṇḍako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena aññataro purāṇakulaputto khīṇakolañño sukhumālo hoti. Atha kho tassa purāṇakulaputtassa khīṇakolaññassa etad ahosi : ahaṃ kho sukhumālo na paṭibalo anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ paṭikātuṃ. Kena nu kho ahaṃ upāyena sukhañ ca jīveyyaṃ na ca kilameyyan ti. Atha kho tassa purāṇakulaputtassa khīṇakolaññassa etad ahosi : ime kho samaṇā Sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. Yaṃ nūnāhaṃ sāmaṃ pattacīvaraṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyan ti. Atha kho so purāṇakulaputto khīṇakolañño sāmaṃ pattacīvaraṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. Bhikkhū evaṃ āhaṃsu : kativasso 'si tvamaṃ āvuso 'ti. kiṃ etam āvuso kativasso nāmā 'ti. Ko pana te āvuso upajjhāyo 'ti. Kim etam āvuso upajjhāyo nāmā 'ti. Bhikkhu āyasaṃtaṃ upāliṃ etad avocuṃ : iṅghāvuso Upāli imaṃ pabbajitaṃ anuyuñjāhīti. Atha kho so purāṇakulaputto khīṇakolañño āyasmatā Upālinā anuyuñjiyamāno etam atthaṃ ārocesi. Āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. Bhikkhū bhagavato etam atthaṃ ārocesuṃ. Theyyasamvāsako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. Titthiyapakkantako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena aññataro nāgo nāgayonitā attiyati harāyati jigucchati. Atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippañ ca manussattaṃ paṭilabheyyan ti. Atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādinō sīlavanto kalyāṇadhammā. Sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippañ ca manussattaṃ paṭilabheyyan ti. Atha kho so nāgo māṇavakavaṇṇena bhikkhū upasaṃkamitvā pabbajjaṃ yāci. Taṃ bhikkhū pabbājesuṃ upasampādesuṃ. Tena kho pana samayena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. Atha kho so bhikkhu

rattiyā paccūsasamayam paccutthāya ajjhokāse caṅkamati. Atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddam okkami. Sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā honti. Atha kho so bhikkhu vihāram pavisissāmīti kavāṭam paṇāmento addasa sabbam vihāram ahinā puṇṇam, vātapānehi bhogā nikkhante. Disvāna bhīto vissaram akāsi. Bhikkhū upadhāvitvā tam bhikkhum etad avocum : kissa tvam āvuso vissaram akāsīti. Ayam āvuso sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā 'ti. Atha kho so nāgo tena saddena paṭibujjhitvā sake āsane nisīdi. Bhikkhū evam āham su : ko 'si tvam āvuso 'ti. Aham bhante nāgo 'ti. Kissa pana tvam āvuso evarūpaṃ akāsīti. Atha kho so nāgo bhikkhūnam etam attham ārocesi. Bhikkhū bhagavato etam attham ārocesum. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā tam nāgam etad avoca : tumhe khv attha nāgā avirūḷhidhammā imasmim dhammavinaye. Gaccha tvam nāga tthth' eva catuddase pannarase atthamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi khippañ ca manussattam paṭilabhissasīti. Atha kho so nāgo avirūḷhidhammo kirāham imasmim dhammavinaye 'ti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi. Atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajātiyā methunam dhammam paṭisevati, yadā ca vissattho niddam okkamati. Ime kho bhikkhave dve paccayā nāgassa sabhāvapātukammāya. Tiracchānagato bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena aññataro māṇavako mātaram jīvītā voropesi. So tena pāpakena kammena atṭhiyati harāyati jigucchatī. Atha kho tassa māṇavakassa etad ahosi : kena nu kho aham upāyena imassa pāpassa kammassa nikkhantim kareyyan ti. Atha kho tassa māṇavakassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. Sace kho aham samaṇesu Sakyaputtiyesu pabbajeyyam, evāham imassa pāpassa kammassa nikkhantim kareyyan ti. Atha kho so māṇavako bhikkhū upasamkamitvā pabbajjam yāci. Bhikkhu āyasmantaṃ Upālim etad avocum : pubbe pi kho āvuso Upāi nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imam māṇavakam anuyuñjāhīti. Atha kho so māṇavako āyasmatā Upālinā anuyuñjiyamāno etam attham ārocesi. Āyasmā Upāli bhikkhūnam etam attham ārocesi. Bhikkhū bhagavato

etam atthaṃ ārocesuṃ. Mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena aññataro māṇavako pitaraṃ jīvitaṃ voropesi. So tena pāpakena kammaṇa ... bhikkhū bhagavato etam atthaṃ ārocesuṃ. Pitughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattiyaṃ addhānamaggapaṭipannā honti. Antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattiyaṃ rājabhaṭṭā nikkhamitvā ekacce core aggahesuṃ, ekacce corā palāyimsu. Ye te palāyimsu, te bhikkhusu pabbajimsu, ye te gahitā, te vadhāya onīyanti. Addasaṃsu kh te pabbajitā te core vadhāya onīyamāne, disvāna evaṃ āhaṃsu : sādhu kho mayaṃ palāyimhā, sacāca mayaṃ gayheyyāma, mayaṃ pi evaṃ eva haññeyyāma 'ti. Bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. Attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. Bhikkhū bhagavato etam atthaṃ ārocesuṃ. Arahanto ete bhikkhave bhikkhū. Arahantaghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattiyaṃ addhānamaggapaṭipannā honti. Antarā magge corānikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvattiyaṃ rājabhaṭṭā ... bhikkhū bhagavato etam atthaṃ ārocesuṃ. Bhikkhunidūsako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. Saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. Lohituppādako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena aññataro ubhatovyañjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. Bhagavato etam atthaṃ ārocesuṃ. Ubhatovyañjanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti.

Tena kho pana samayena bhikkhū anupajjhāyakaṃ upasampādenti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave anupajjhāyako upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādenti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave saṃghena upajjhāyena

upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave gaṇena upajjhāyena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā ti. Tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī-gha-theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakkantak-upajjhāyena up., tiracchānagatupajjhāyena up., mātughātakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhiukkhunīdūsakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. Ubhatovyañjanakupajjhāyena upasampādentī. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo ... na ubhatovyañjanakupajjhāyena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena bhikkhū apattakaṃ upasampādentī. Hatthesu piṇḍāya caranti. Manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave apattako upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū acīvarakaṃ upasampādentī. Naggā piṇḍāya caranti. Manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave acīvarako upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū apattacīvarakaṃ upasampādentī. Naggā hatthesu piṇḍāya caranti. Manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave apattacīvarako upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. Upasampanne pattaṃ paṭiharanti, hatthesu piṇḍāya caranti. Manussāujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave yācitakena pattena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. Upasampanne cīvaraṃ paṭiharanti, naggā piṇḍāya caranti. Manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave yācitakena cīvarena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. Upasampanne

pattacīvaram paṭiharanti, naggā hatthesu piṇḍāya caranti. Manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. Bhagavato etam attham ārocesum. Na bhikkhave yācitakena pattacīvarena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā 'ti. Naupasampādetabbakavīsativāram nitṭhitam.

Tena kho pana samayena bhikkhū hatthacchinnaṃ pabbājenti-gha-, pādacchinnaṃ pabbājenti, hatthapādacchinnaṃ p., kaṇṇacchinnaṃ p., nāsacchinnaṃ p., kaṇṇanāsacchinnaṃ p., aṅgolicchinnaṃ p., alacchinnaṃ p., kaṇḍaracchinnaṃ p., phaṇahatthakaṃ p., khujjaṃ p., vāmanaṃ p., galagaṇḍiṃ p., lakkhaṇāhataṃ p., kasāhataṃ p., likhitakaṃ p., sīpaḍiṃ p., pāparogiṃ p., parisadūsakaṃ p., kāṇaṃ p., kuṇiṃ p., khañjaṃ p., pakkhahataṃ p., chinniriyaṇṇaṃ p., jarādubbalaṃ p., andhaṃ p., mūgaṃ p., badhiraṃ p., andhamūgaṃ p., andhabadhiraṃ p., mūgabadhiraṃ p., andhamūgabadhiraṃ pabbājenti. Bhagavato etam attham ārocesum. Na bhikkhave hatthacchinno pabbājetabbo, na pādacchinno pabbājetabbo ... Na andhamugabadhiro pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassā 'ti. Napabbājetabbadvattiṃsavāram nitṭhitam.

Dāyajjabhāṇavāram nitṭhitam navamaṃ.

X

Tena kho pana samayena chabbaggiyā bhikkhū alajjīnaṃ nissayaṃ denti. Bhagavato etam attham ārocesum. Na bhikkhave alajjīnaṃ nissayo dātabbo. Yo dadeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena bhikkhū alajjīnaṃ nissāya vasanti, te pi na cirass'eva alajjino honti pāpabhikkhū. Bhagavato etam attham ārocesum. Na bhikkhave alajjīnaṃ nissāya vatthabbaṃ. Yo vaseyya, āpatti dukkaṭassā 'ti. Atha kho bhikkhunaṃ etad ahosi : bhagavatā paññattaṃ na alajjīnaṃ nissayo dātabbo, na alajjīnaṃ nissāya vatthabban ti. Kathaṃ nu kho mayaṃ jāneyyāma lajjim vā alajjim vā 'ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave catuhapañcāhaṃ āgametuṃ yāva bhikkhusabhāgataṃ jānāmīti.

Tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. Atha kho tassa bhikkhuno etad ahosi :

bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena yatthun ti. Tena kho pana samayena dve bhikkhu Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. Atha kho tassa gilānassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. Katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. Atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo ayañ ca bhikkhu gilāno. Katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave gilānupaṭṭhakena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. Tena kho pana samayena aññataro bhikkhu araṇṇe viharati, tassa ca tasmim senāsane phāsu hoti. Atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo araṇṇe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. Katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave āraṇṇakena bhikkhunā phāsuvihāram sallakkhenta nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya vasissāmīti.

Tena kho pana samayena āyasmato Mahākasapassa upasampadāpekkho hoti. Atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi : āgacchatu Ānando imam anussā vessatīti. Āyasmā Ānando evam āha : nāham ussahāmi therassa nāmam gahetum, garu me thero 'ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave gottena pi anussāvetun ti. Tena kho pana samayena āyasmato Mahākassapassa dve upasampadā pekkhā honti, ti vivadanti : aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave dve ekānussāvane kātun ti. Tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti : aham paṭhamam upasampajjissāmi, aham paṭhamam

upasampajjissāmīti. Therā evaṃ āhaṃsu : handa mayaṃ āvuso sabbeva ekānussāvane karomā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave dve tayo ekānussāvane kātum tañ ca kho ekena upajjhāyena, na tv eve nānupajjhāyena 'ti.

Tena kho pana samayena āyasmā Kumārakassapo gabbhavīso upasampanno hoti. Atha kho āyasmato Kumārakassapassa etad ahosi : bhagavatā paññattaṃ na ūnavīsativasso puggalo upasampādetabbo 'ti., ahañ c' amhi gabbhavīso. Upasampanno nu kho 'mhi na nu kho upasampanno 'ti. Bhagavato etam atthaṃ ārocesuṃ. Yaṃ bhikkhave mātu kucchismiṃ paṭhamam cittaṃ uppannaṃ, paṭhamam viññānaṃ pātubhūtaṃ, tadupādāya sā 'v' assa jāti. Anujānāmi bhikkhave gabbhavīsaṃ upasampādetun ti.

Tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. Evañ ca pana bhikkhave pucchitabbo : santi te evarūpā ābādhā kuṭṭhaṃ gaṇḍo kilāso soso apamāro, manusso 'si puriso 'si, bhujisso 'si, anaṇḍo 'si, na 'si rājabhaṭṭo, anuññāto 'si mātāpitūhi, paripuṇṇavīsativasso 'si paripuṇṇan te pattacīvaraṃ, kiṃnāmo 'si, konāmo te upajjhāyo 'ti. Tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. Upasampadāpekkhā vitthāyanti, maṅkū honti, na sakkonti visajjetum. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyike dhamme pucchitun ti. Thtth' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, maṅku honti, na sakkonti vissajjetum. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave ekamantaṃ anusāsivā saṃghamajjhe antarāyike dhamme pucchitum. Evañ ca pana bhikkhave anusāsitabbo : paṭhamam upajjhaṃ gāhāpetabbo, upajjhaṃ gāhāpetvā pattacīvaraṃ ācikkhitabbaṃ, ayan te patto, ayaṃ saṃghāṭi, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi okāse tiṭṭhāhīti. Bālā avyattā anusāsanti, anusiṭṭhā upasampadāpekkhā vitthāyanti, maṅkū honti, na sakkonti vissajjetum. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave bālana avyattena anusāsitabbo. Yo anusāseyya, āpatti dukkaṭassa. Anujānāmi bhikkhave vyattena bhikkhunā paṭibalena anusāsitun ti. Asammataṃ anusāsanti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave asammatenā anusāsitabbo. Yo anusāseyya, āpatti dukkaṭassā 'ti.

Anujānāmi bhikkhave sammatenā anusāsituṃ. Evañ ca pana bhikkhave sammannitabbo : attanā 'va attānaṃ sammannitabbaṃ parena vā paro sammannitabbo. Kathañ ca attanā 'va attānaṃ sammannitabbaṃ. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyyan ti. Evaṃ attanā 'va attānaṃ sammannitabbaṃ. Kathañ ca parena paro sammannitabbo. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā 'ti. Evaṃ parena paro sammannitabbo. Tena sammatenā bhikkhunā upasampadāpekkho upasamkamitvā evaṃ assa vacanīyo : suṇasi itthannāma. Ayaṃ te saccakālo bhūtakālo. Yaṃ jātaṃ taṃ saṃghamajjhe pucchante santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. Mā kho vitthāsi, mā kho maṅku ahosi. Evan taṃ pucchissan ti : santi te evarūpā ābādhā ... konāmo te upajjhāyo 'ti. Ekato āgacchanti. Na ekato āgantabbaṃ. Anusāsakena paṭhamataraṃ āgantvā saṃgho nāpetabbo : suṇātu me bhante saṃgho. Itthannāmo itthannāmassa āyasmato upasampadāpekkho. Anusiṭṭho so mayā. Yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. Āgacchātīti vattabbo. Ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyaṃ pi bhante ... tatiyaṃ pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāyā 'ti. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. Yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyan ti. Suṇasi itthannāma. Ayaṃ te saccakālo bhūtakālo. Yaṃ jātaṃ taṃ pucchāmi Santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. Santi te evarūpā ābādhā ... konāmo te upajjhāyo 'ti. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. Itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya

itthannāmena upajjhāyena. Esā ñatti. Suṇātu me bhante saṃgho. Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaram. Itthannāmo saṃgham upasampadam yācati itthannāmena upajjhāyena. Saṃgho itthannāmam upasampādeti itthannāmena upajjhāyena. Yasāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Dutiyam pi etam attham vadāmi : suṇātu me ... tatiyam pi etam attham vadāmi : suṇātu me ... yassa na kkhamati, so bhāseyya. Upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. Khamati saṃghassa, tasmā tuṇhi, evam etam dhārayāmīti. Upasampadākammam niṭṭhitam.

Tāvad eva chāyā metabbā, utupamāṇam ācikkhitabbam, divasabhāgo ācikkhitabbo, saṃgīti ācikkhitabbā, cattāro nissayā ācikkhitabbā ; piṇḍiyālopabhojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo, atirekalābho saṃghabhaddam uddesabhaddam nimantanam salākabhaddam pakkhikam uposathikam pāṭipadikam. Paṃsukūlacīvaram nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. Atirekalābho khomam kappasikam koseyyam kambalam sāṇam bhaṇam. Rukkhamūlasenāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. Atirekalābho vihāro adḍhayogo pāsādo hammiyam guhā. Putimuttabhessajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. Atirekalābho sappi navanītam telam madhu phāṇitan ti. Cattāro nissayā niṭṭhitā.

Tena kho pana samayena bhikkhu aññataram bhikkhum upasampādetvā ekakam ohāya pakkamimsu. So pacchā ekako āgacchanto antarā magge purāṇadutiyaikāya samāgacchi. Sā evam āha : kim dāni pabbajito 'sīti. Āma pabbajito 'mhīti. Dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. So tassā methunam dhammam paṭisevitvā cirena āgamāsi. Bhikkhu evam āhaṃsu : kissa tvam āvuso evam ciraṃ akāsīti. Atha kho so bhikkhu bhikkhūnam etam attham ārocesi. Bhikkhū bhagavato etam attham arocesum. Anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇīyāni ācikkhitum : upasampanna bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. Yo bhikkhu methunam dhammam paṭisevati, assamano hoti asakyaputtiyo. Seyyathāpi nāma puriso sisacchinno abhabbo tena sarīrabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo

hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. Upasampanna bhikkhunā adinnaṃ theyyasamkhātaṃ na ādātabbam antamaso tiṇasalākaṃ upādāya. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasamkhātaṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasamkhātaṃ ādiyitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. Upasampanna bhikkhunā saṅcicca pāṇo jīvitaṃ no voropetabbo antamaso kunthakipilllikaṃ upādāya. Yo bhikkhu saṅcicca manussaviggahaṃ jīvitaṃ voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu saṅcicca manussaviggahaṃ jīvitaṃ voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. Upasampanna bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃamāmiti. Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattim vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma tālo matthakacchinno abhabbo punavirūlhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti.

Cattāri akaraṇīyāni niṭṭhitāni.

XI

Tena kho pāna samayena aññataro bhikkhu āpattiyā adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhu upasampadaṃ yāci. Bhagavato etaṃ atthaṃ ārocesuṃ. Idha pana bhikkhave bhikkhu āpattiyā adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upassampadaṃ yācati. So evam assa vacanīyo : passissasi taṃ āpattin ti. Sac' āhaṃ passissāmīti pabbājetabbo, sac' āhaṃ na passissāmīti na pabbājetabbo. Pabbājetvā vattabbo passissasi taṃ āpattin ti. Sac' āhaṃ passissāmīti upasampādetabbo, sac' āhaṃ na passissāmīti na upasampādetabbo. Upasampādetvā vattabbo passissasi taṃ āpattin ti. Sac' āhaṃ passissāmīti osāretabbo, sac' āhaṃ na passissāmīti na

osāretabbo. Osāretvā vattabbo passasi taṃ āpattin ti. Sace passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse. Idha pana bhikkhave bhikkhu āpattiya appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. So evaṃ assa vacanīyo : paṭikarissasi taṃ āpattin ti. Sac' āhaṃ paṭikarissāmīti pabbājetabbo, sac' āhaṃ na paṭikarissāmīti na pabbājetabbo. Pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. Sac' āhaṃ paṭikarissāmīti upasampādetabbo, sac' āhaṃ na paṭikarissāmīti na upasampādetabbo. Upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. Sac' āhaṃ paṭikarissāmīti osāretabbo, sac' āhaṃ na paṭikarissāmīti na osāretabbo. Osāretvā vattabbo paṭikarohi taṃ āpattin ti. Sace paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse. Idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. So evaṃ assa vacanīyo : paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. Sac' āhaṃ paṭinissajjissāmīti pabbājetabbo, sac' āhaṃ na paṭinissajjissāmīti na pabbājetabbo. Pabbājetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. Sac' āhaṃ paṭinissajjissāmīti upasampādetabbo, sac' āhaṃ na paṭinissajjissāmīti na upasampādetabbo. Upasampādetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. Sac' āhaṃ paṭinissajjissāmīti osāretabbo, sac' āhaṃ na paṭinissajjissāmīti na osāretabbo. Osāretvā vattabbo paṭinissajjāhi taṃ pāpikaṃ diṭṭhin ti. Sace paṭinissajjati, ice etaṃ kusalaṃ, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse 'ti.

Mahākhandaḥko paṭhamo.

MAHĀVAGGA, CHAPTER II

XII

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. Te manussā upasaṃkamanti dhammasavanāya. Te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. Atha kho rañño Māgadhasa Seniyassa Bimbisārassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi : etarahi kho aññatitthiya paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. Te manussā upasaṃkamanti dhammasavanāya. Te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. Yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. Atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca : idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi : etarahi kho aññatitthiyā paribbājakā ... aṭṭhamiyā ca pakkhassa sannipateyyun ti. Sādhū bhante ayyāpi cātuddase punnarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. Atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādepesi samuttejesi sampahaṃsesi. Atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti.

Tena kho pana samayena bhikkhū bhagavatā anuññātaṃ cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti, te cātuddase

pannarase aṭṭhamiyā ca pakkhassa sannipatitvā ti, te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisīdanti. Te manussā upasamkamanti dhammasavanāya. Te ujjhāyanti khīyanti vipācenti : katham hi nāma samaṇā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisīdissanti seyyathāpi mūgasūkarā. Nanu nāma sannipatitehi dhammo bhāsitaḥ 'ti. Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. Atha kho te bhikkhū bhagavato etam attham ārocesum. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsitaṃ ti.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥko uḍapādi : yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyaṃ, so nesam bhavissati uposathakamman ti. Atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥko uḍapādi : yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyaṃ, so nesam bhavissati uposathakamman ti. Anujānāmi bhikkhave pātimokkham uddisitaṃ. Evaṃ ca pana bhikkhave uddisitaḥḥam : vyattena bhikkhunaṃ paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ajj' uposatho pannaraso. Yadi saṃghassa pattakallaṃ, saṃgho uposatham kareyya pātimokkham uddiseyya. Kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto ārocetha. Pātimokkham uddisissāmi, taṃ sabbeva santā sādhuḥkaṃ suṇoma manasikaroma. Yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitaḥḥam, tuṇhibhāvena kho paṇāyasmante parisuddhā 'ti vedissāmi. Yathā kho pana paccekapuṭṭṭhassa veyyākaraṇam hoti, evaṃ eva evarūpāya parisāya yāvatatiyaṃ anussāvitaṃ hoti. Yo pana bhikkhu yāvatatiyaṃ anussāviyamāṇe saramāno santiṃ āpattiṃ nāvikareyya, sampajānamusāvād' assa hoti. Sampajānamusāvādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunaṃ āpannena visuddhāpekkhena santiṃ āpatti āvikātabbā, āvikatā hi 'sa phāsu hotīti. Pātimokkhan ti ādiṃ etaṃ, mukham etaṃ, pamukham etaṃ kusalānaṃ dhammānaṃ, tena vuccati pātimokkhan ti. Āyasmanto 'ti piyavacanam etaṃ, garuvacanam etaṃ,

sagāravasappatissādhivacanāṃ etaṃ āyasamanto 'ti. Uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. Tan ti pātimokkhaṃ vuccati. Sabbeva santā 'ti yāvatikā tassa parisāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva santā 'ti. Sādhukhaṃ suṇomā 'ti aṭṭhikatvā manasikatvā sabbāṃ cetasā samannāharāma. Manasikaromā 'ti ekaggacittā avikkhattacittā avisāhatacittā nisāmema. Yassa siyā āpattīti therassa vā navassa vā majjhimassa vā pañcannaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā āpattikkhandhānaṃ aññatarā āpatti. So āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. Asantī nāma āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. Tuṇhī bhavitabban ti adhivāsetabbaṃ, na vyāhātabbaṃ. Parisuddhā 'ti vedissāmīti jānissāmi dhāressāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hotīti yathā ekena eko puṭṭho vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ pucchati. Evarūpā nāma parisā bhikkhuparisā vuccati. Yāvatatiyaṃ anussāvitāṃ hotīti sakim pi anussāvitāṃ hoti dutiyaṃ pi anussāvitāṃ hoti tatiyaṃ pi anussāvitāṃ hoti. Saramāno 'ti jānamāno sañjānamāno. Santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. Nāvikareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. Sampajānamusāvādo' assa hotīti, sampajānamusāvādo kiṃ hoti. Dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. Kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusalānaṃ dhammānaṃ adhigamāya antarāyiko. Tasmā 'ti taṃkāraṇā. Saramānenā 'ti jānamānenā sañjānamānenā. Visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhītukāmena. Santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. Āvikātabbā 'ti āvikātabbā saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. Āvikātvā hi 'ssa phāsu hotīti, kissa phāsu hoti. Paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusalānaṃ dhammānaṃ adhigamāya phāsu hotīti.

Tena kho pana samayena bhikkhu bhagavatā pātimokkhuddeso anuññāto 'ti devasikam pātimokkham uddisanti. Bhagavato etam attham ārocesum. Na bhikkhave devasikam pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi bhikkhave uposathe pātimokkham uddisitun ti. Tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkham uddisanti cātuddase pannarase aṭṭhamiyā ca pakkhassa. Bhagavato etam attham ārocesum. Na bhikkhave pakkhassa tikkhattum pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātimokkham uddisitun ti.

Tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkham uddisanti sakāya-sakāya parisāya. Bhagavato etam attham ārocesum. Na bhikkhave yathāparisāya pātimokkham uddisitabbam sakāya-sakāya parisāya. Yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave samaggānam uposathakamman ti. Atha kho bhikkhūnam etad ahosi : bhagavatā paññattam samaggānam uposathakamman ti. Kittāvatā nu kho sāmaggī hoti, yāvatā ekāvāso udāhu sabbā paṭhavīti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekāvāso 'ti. Tena kho pana samayena āyasmā Mahākappino Rājagahe viharati maddakucchismim migadāye. Atha kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi : gaccheyyam vāham uposatham na vā gaccheyyam, gaccheyyam vā saṃghakammam na vā gaccheyyam, atha khv āham visuddho paramāya visuddhiyā 'ti. Atha kho bhagavā āyasmato Mahākappinassa cetasā cetoparivittakam aññāya seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva. Gijjhakūṭe pabbate antarahito Maddakucchismim migadāye āyasmato Mahākappinassa pamukhe pāturahosi. Nisīdi bhagavā paññatte āsane, āyasmāpi kho Mahākappino bhagavantam abhivādetvā ekomantam nisīdi. Ekamantam nisinnam kho āyasmantam Mahākappinam bhagavā etad avoca : nanu te kappina rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi : gaccheyyam vāham uposatham na vā gaccheyyam, gaccheyyam vā saṃghakammam na vā gaccheyyam, atha khv āham visuddho paramāya visuddhiyā 'ti. Evam bhante. Tumhe ce brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na mānessatha, na

pūjessatha, atha ko carahi uposatham sakkarissati garukarissati mānessati pūjessati. Gaccha tvaṃ brāhmaṇā uposatham, mā no agamāsi, gacch' eva saṃghakammaṃ, mā no agamāsīti. Evaṃ bhante 'ti kho āyasmā Mahākappino bhagavato paccassosi. Atha kho bhagavā āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe pabbate pāturahosi.

Atha kho bhikkhūnaṃ etad ahosi : bhagavatā paññattaṃ ettāvatā sāmaggī yāvatā ekāvāso 'ti. Kittāvatā nu kho ekāvāso hotīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave sīmaṃ sammannituṃ. Evañ ca pana bhikkhave sammannitabbā : paṭhamāṃ nimittā kittetabbā, pabbatanimittaṃ, pāsāṇanimittaṃ, vananimittaṃ, rukkhanimittaṃ, magganimittaṃ, vammikanimittaṃ, nadānimittaṃ, udakanimittaṃ. Nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yavatā samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimित्तेhi sīmaṃ sammanneyya samānasamvāsaṃ ekuposathaṃ, Esā natti. Suṇātu me bhante saṃgho. Yāvatā samantā nimittā kittitā, saṃgho etehi nimित्तेhi sīmaṃ sammannati samānasamvāsaṃ ekuposathaṃ. Yassāyasmato khamati etehi nimित्तेhi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Sammatā sīmā saṃghena etehi nimित्तेhi samānasamvāsā ekuposathā. Khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmi.

Tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. Bhikkhū uposathaṃ āgacchanta uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. Yo sammanneyya, āpatti dukkaṭassa. Anujānāmi bhikkhave tiyojanaparamaṃ sīmaṃ sammannituṃ ti. Tena kho pana samayena Chabbaggiya bhikkhū nadīpāraṃ sīmaṃ sammannanti. Uposathaṃ āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave nadīpārā sīmā sammannitabbā. Yo sammanneyya, āpatti



dukkaṭassa. Anujānāmi bhikkhave yatth' assa dhuvanāvā vā dhuvasetu vā, evarūpaṃ nadīpāraṃ sīmaṃ sammannitun ti.

Tena kho pana samayena bhikkhū anupariveniyaṃ pātimokkhaṃ uddisanti saṃketena. Āgantukā bhikkhū na jānanti kattha va ajj' uposatho kariyassatīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave anupariveniyaṃ pātimokkhaṃ uddisitabbaṃ asaṃketena. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātuṃ yaṃ saṃgho ākaṅkhati vihāraṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. Evañ ca pana bhikkhave sammannitabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. Esā ñatti. Suṇātu me bhante saṃgho. Saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. Yassāyamato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Sammato saṃghena itthannāmo vihāro uposathāgāraṃ. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. Tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammatāni honti. Bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. Yo sammanneyya, āpatti dukkaṭassa. Anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. Evañ ca pana bhikkhave samūhantabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. Esā ñatti. Suṇātu me bhante saṃgho. Saṃgho itthannāmaṃ uposathāgāraṃ samūhanti, Yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. Khamati saṃghassa tasmā tuṇhī, evaṃ etaṃ dhārayāmīti.

Tena kho pana samayena aññatarasmim āvāse atikhuddakaṃ uposathāgāraṃ sammataṃ hoti. Tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. Bhikkhū asammatāya bhūmiyā nisinnā pātimokkhaṃ assosuṃ. Atha kho tesaṃ bhikkhūnaṃ etad ahosi : bhagavatā paññattaṃ uposathāgāraṃ sammannitvā uposatho kātabbo 'ti, mayaṃ ca asammatāya bhūmiyā nisinnā pātimokkhaṃ assosumhā. Kato nu

kho amhākaṃ uposatho akato nu kho 'ti. Bhagavato etam atthaṃ ārocesuṃ. Sammatāya vā bhikkhave bhūmiyā nisinnā asammataya vā, yato pātimokkhaṃ suṇāti, kato 'v' ass' uposatho. Tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākaṅkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. Evañ ca pana bhikkhave sammannitabbaṃ : paṭhamam nimittā kittetabbā. Nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yāvatā samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimित्तेhi uposathapamukhaṃ sammanneyya. Esā ñatti. Suṇātu me bhante saṃgho. Yāvatā samantā nimittā kittitā, saṃgho etehi nimित्तेhi uposathapamukhaṃ sammannati. Yassāyasmato khamati etehi nimित्तेhi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. Sammataṃ saṃghena etehi nimित्तेhi uposathapamukhaṃ. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi.

Tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe navakā bhikkhū paṭhamataraṃ sannipatitvā na tāva therā āgacchantīti pakkamiṃsu. Uposatho vikāle ahosi. Bhagavato etam atthaṃ ārocesuṃ Anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataraṃ sannipatitun ti.

Tena kho pana samayena Rājagahe sambahulā āvāsā samānasīmā honti. Tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uosatho kariyātu 'ti. Bhagavato etam atthaṃ ārocesuṃ. Idha pana bhikkhave sambahulā āvāsā samānasīmā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatū amhākaṃ āvāse uposatho kariyatū 'ti. Tehi bhikkhave bhikkhūhi sabbeh' eva ekajjhaṃ sannipativā uposatho kātabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kātabbo. Na tv eva vaggena saṃghena uposatho kātabbo. Yo kareyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manam vūlho ahosi, cīvarāni 'ssa allāni. Bhikkhū āyasmantaṃ Mahākassapaṃ etad avocuṃ : kissa te āvuso cīvarāni allānīti. Idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto man' amhi vūlho, tena me cīvarāni allānīti. Bhagavato etam atthaṃ ārocesuṃ. Yā sā bhikkhave saṃghena sīmā sammata

samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. Evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. Esā ñatti. Suṇātu me bhante saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. Sammatā sā sīmā saṃghena ticīvarena avippavāsā. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. Tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. Tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. Bhikkhū evaṃ āhaṃsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. Idha mayaṃ āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi dadḍhāni pi undurehi pi khāyitāni. Tena mayaṃ duccolā lūkhacīvarā 'ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu ṭhapetvā gāmaṇ ca gāmūpacāraṇ ca. Evañ ca pana bhikkhave sammannitabbā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya ṭhapetvā gāmaṇ ca gāmūpacāraṇ ca. Esā ñatti. Suṇātu me bhante saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati ṭhapetvā gāmaṇ ca gāmūpacāraṇ ca. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti ṭhapetvā gāmaṇ ca gāmūpacāraṇ ca, so tuṇh' assa, yassa na khamati, so bhāseyya. Sammatā sā sīma saṃghena ticīvarena avippavāsā ṭhapetvā gāmaṇ ca gāmūpacāraṇ ca. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. Sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmā sammannitabbā, pacchā ticīvarena avippavāso sammannitabbo. Sīmaṃ bhikkhave samūhanantena paṭhamam ticīvarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā.

Evañ ca pana bhikkhave ticīvarena avippavāso samūhantabbo : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yo so saṃghena ticīvarena avippavāso sammato, yadi saṃghassa pattakallaṃ, saṃgho taṃ ticīvarena avippavāsaṃ samuḥaneyya. Esā ñatti. Suṇātu me bhante saṃgho. Yo so saṃghena ticīvarena avippavāso sammato, saṃgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippavāsaṃ samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Samūhato so saṃghena ticīvarena avippavāso. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. Evañ ca pana bhikkhave sīmā samūhantabbā : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : samātu me bhante saṃgho. Yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmā samūhaneyya. Esā ñatti. Suṇātu me bhante saṃgho. Yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmā samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. Samūhataṃ sā sīmā saṃghena samānasamvāsā ekuposathā. Khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. Asammataṃ bhikkhave sīmāya atthapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, ayaṃ tattha samānasamvāsā ekuposathā. Agāmake ce bhikkhave araṇṇe, samantā sattabbhantarā ayaṃ tattha samānasamvāsā ekuposathā. Sabbā bhikkhave nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo. Nadiyā vā bhikkhave samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasamvāsā ekuposathā 'ti.

Tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmā sambhindanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Yesuṃ bhikkhave sīmā paṭhamā sammataṃ, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. Yesāṃ bhikkhave sīmā pacchā sammataṃ, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ atthānārahaṃ. Na bhikkhave sīmāya sīmā sambhinditabbā. Yo sambhindeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmā ajjhottharanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Yesāṃ bhikkhave sīmā paṭhamā sammataṃ, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. Yesāṃ bhikkhave sīmā pacchā sammataṃ, tesāṃ taṃ kammaṃ

adhammikam kuppaṃ atthānārahaṃ. Na bhikkhave sīmāya sīmā ajjhottharitabbā. Yo ajjhotthareyya, āpatti dukkaṭassa. Anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikam thapetvā sīmaṃ sammannitun ti.

Atha kho bhikkhūnaṃ etad ahosi : kati nu kho uposathā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. Atha kho bhikkhūnaṃ etad ahosi : kati nu kho uposathakammānīti. Bhagavato etam atthaṃ ārecesuṃ. Cattār' imāni bhikkhave uposathakammāni, addhammena vaggam uposathakammaṃ, adhammena samaggam uposathakammaṃ, dhammena vaggam uposathakammaṃ, dhammena samaggam uposathakammaṃ ti. Tatra bhikkhave yaṃ idaṃ adhammena vaggam uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātabbaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. Tatra bhikkhave yaṃ idaṃ adhammena samaggam uposathakammaṃ, na bhikkhave evarūpaṃ ... anuññātaṃ. Tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammaṃ, na bhikkhave evarūpaṃ ... anuññātaṃ. Tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammaṃ, evarūpaṃ bhikkhave uposathakammaṃ kātabbaṃ evarūpaṃ ca mayā uposathakammaṃ anuññātaṃ. Tasmāt iha bhikkhave evarūpaṃ uposathakammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabban ti.

Atha kho bhikkhūnaṃ etad ahosi : kati nu kho pātimokkhuḍdesā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Pañ, ime bhikkhave pātimokkhuḍdesā : nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamo pātimokkhuḍdeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ dutiyo pātimokkhuḍdeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ tatiyo pātimokkhuḍdeso. Nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ catuttho pātimokkhuḍdeso. Vitthāren' eva pañcamo. Ime kho bhikkhave pañca pātimokkhuḍdesā 'ti. Tena kho pana samayena bhikkhū bhagavatā saṃkhittena pātimokkhuḍdeso anuññāto 'ti sabbakālam saṃkhittena pātimokkham uddisanti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave saṃkhittena pātimokkham uddisitabbaṃ. Yo uddiseyya,

āpatti dukkaṭassā 'ti. Tena kho pana samayena Kosalesu janapadesu
 aññatarasmim āvāse tadah' uposathe savarabhayaṃ ahosi. Bhikkhū
 nāsakkhimsu vitthārena pātimokkhaṃ uddisitum. Bhagavato etam
 atthaṃ ārocesum. Anujānāmi bhikkhave sati antarāye saṃkhittena
 pātimokkhaṃ uddisitun ti. Tena kho pana samayena chabbaggiyā
 bhikkhū asati pi antarāye saṃkhittena pātimokkhaṃ uddisanti.
 Bhagavato etam atthaṃ ārocesum. Na bhikkhave asati antarāye
 saṃkhittena pātimokkhaṃ uddisitabbaṃ. Yo uddiseyya,
 āpattidukkaṭassa. Anujānāmi bhikkhave sati antarāye saṃkhittena
 pātimokkhaṃ uddisitum. Tatr' ime antarāyā : rājantarāyo corantarāyo
 agyantarāyo udakantarāyo manussantarāyo amanussantarāyo
 vāṇantarāyo sirimsapantarāyo jīvitantarāyo brahmacariyantarāyo.
 Anujānāmi bhikkhave evarūpesu antarāyesu saṃkhittena pātimokkhaṃ
 uddisitum, asati antarāye vitthārenā 'ti. Tena kho pana samayena
 chabbaggiyā bhikkhū saṃghamajjhe anajjhittā dhammaṃ bhāsanti.
 Bhagavato etam atthaṃ ārocesum. Na bhikkhave saṃghamajjhe
 anajjhittena dhammo bhāsitaḥ. Yo bhāseyya, āpatti dukkaṭassa.
 Anujānāmi bhikkhave therena bhikkhunā sāmaṃ vā dhammaṃ
 bhāsitaṃ paraṃ vā ajjesitun ti. Tena kho pana samayena chabbaggiyā
 bhikkhū saṃghamajjhe asammataṃ vinayaṃ pucchanti. Bhagavato
 etam atthaṃ ārocesum. Na bhikkhave saṃghamajjhe asammatenā
 vinayo pucchitaḥ. Yo puccheyya, āpatti dukkaṭassa. Anujānāmi
 bhikkhave saṃghamajjhe sammatenā vinayaṃ pucchitum. Evañ ca
 pana bhikkhave sammannitaḥ : attanā 'va attānaṃ sammannitabbaṃ
 parena vā paro sammannitaḥ. Kathaṃ ca attanā 'va attānaṃ
 sammannitabbaṃ. Vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbaḥ :
 suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ
 itthannāmaṃ vinayaṃ puccheyyan ti. Evaṃ attanā 'va attānaṃ
 sammannitabbaṃ. Kathaṃ ca parena paro sammannitaḥ. Vyattena
 bhikkhunā paṭibaleṇa saṃgho nāpetabbaḥ : suṇātu me bhante saṃgho.
 Yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ
 puccheyyā 'ti. Evaṃ parena paro sammannitaḥ 'ti. Tena kho pana
 samayena pesalā bhikkhū saṃghamajjhe sammataṃ vinayaṃ pucchanti.
 Chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena
 tājenti. Bhagavato etam atthaṃ ārocesum. Anujānāmi bhikkhave
 saṃghamajjhe sammatenā pi parisāṃ oloketvā puggalaṃ tulayitvā
 vinayaṃ pucchitun ti. Tena kho pana samayena chabbaggiyā bhikkhū
 saṃghamajjhe asammataṃ vinayaṃ vissajjenti. Bhagavato etam atthaṃ

ārocesum. Na bhikkhave saṃghamajjhe asammatena vinayo vissajjetabbo. Yo vissajjeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave saṃghamajjhe sammatena vinayaṃ vissajjetum. Evañ ca pana bhikkhave sammannitabbo : attanā 'va attānaṃ sammannitabbaṃ parena vā paro sammannitabbo. Kathañ ca attanā 'va attānaṃ sammannitabbaṃ. Vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyan ti. Evaṃ attanā 'va attānaṃ sammannitabbaṃ. Kathañ ca parena paro sammannitabbo. Vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. Evaṃ parena paro sammannitabbo 'ti. Tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. Chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etam atthaṃ ārocesum. Anujānāmi bhikkhave saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetun ti.

Tena kho pana samayean chabbaggiyā bhikkhū anokāsakataṃ bhikkhum āpattiyā codenti. Bhagavato etam atthaṃ ārocesum. Na bhikkhave anokāsakato bhikkhu āpattiyā codetabbo. Yo codeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyā codetum karotu āyasmā okāsaṃ ahaṃ taṃ vattukāmo 'ti. Tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyā codenti. Chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etam atthaṃ ārocesum. Anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyā codetun ti. Tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentūti paṭigacc' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpentī. Bhagavato etam atthaṃ ārocesum. Na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. Yo kārāpeyya, āpatti dukkaṭassa. Anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetun ti. Tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. Bhagavato etam atthaṃ ārocesum. Na bhikkhave saṃghamajjhe addhammakammaṃ kātābbaṃ. Yo kareyya, āpatti dukkaṭassā 'ti. Karonti yeva adhammakammaṃ. Bhagavato etam atthaṃ ārocesum. Anujānāmi

bhikkhave addhammakamme kayiramāne paṭikkositun ti. Tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi addhammakamme kayiramāne paṭikkosanti. Chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave diṭṭhiṃ pi āvikātun ti. Tesāṃ yeva santike diṭṭhiṃ āvikaronti. Chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave catuhi pañcahi paṭikkosituṃ, dvīhi tīhi diṭṭhiṃ āvikātuṃ, ekena adhiṭṭhātuṃ na me taṃ khamatīti. Tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe pātimokkhaṃ uddisamānā sañcicca na sāventi. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave pātimokkhuddesakena sañcicca na sāvetabbam. yo na sāveyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena āyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassarako. Atha kho āyasmato udāyissa etad ahosi : bhagavatā paññattaṃ pātimokkhuddesakena sāvetabban ti, ahañ c' amhi kākassarako. Kathaṃ nu kho mayā paṭipajjitabban ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave pātimokkhuddesakena vāyamituṃ kathaṃ sāveyyan ti, vāyamantassa anāpattīti. Tena kho pana samayena Devadatto sagahaṭṭhāya parisāya pātimokkhaṃ uddisati. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave sagahaṭṭhāya parisāya pātimokkhaṃ uddisitabbam Yo uddiseyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā pātimokkham uddisanti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave saṃghamajjhe anajjhīṭṭhena pātimokkhaṃ uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi bhikkhave therādhikaṃ pātimokkhan ti.

Aññatitthiyabhāṇavāraṃ niṭṭhitaṃ.

XIII

Atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Codanāvattu tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Codanāvattu tad avasari. Tena kho pana samayena aññatarasmim āvāse sambahulā bhikkhū viharanti, tattha thero bhikkhu bālo hoti avyatto, so na jānāti uposathaṃ vā uposatha kammaṃ vā pātimokkhaṃ

vā pātimokkhuddesaṃ vā. Atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ therādhikaṃ pātimokkhaṃ ti, ayaṇ ca amhākaṃ thero bālo avyatto, na jānāti uposathaṃ vā ... pātimokkhuddesaṃ vā. Kathaṃ nu kho amhehi paṭipajjitabbaṃ ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassādheyyaṃ pātimokkhaṃ ti. Tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū viharanti bālā avyattā, te na jānanti uposathaṃ vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ vā. Te therāṃ ajjhesimsu uddisatu bhante thero pātimokkhaṃ ti. So evaṃ āha : na me āvuso vattatīti. Dutiyatherāṃ ajjhesimsu uddisatu bhante thero pātimokkhaṃ ti. So pi evaṃ āha : na me āvuso vattatīti. Tatiyatherāṃ ajjhesimsu uddisatu bhante thero pātimokkhaṃ ti. So pi evaṃ āha : na me āvuso vattatīti. Eten' eva upāyena yāva saṃghanavakaṃ ajjhesimsu uddisatu āyasmā pātimokkhaṃ ti. So pi evaṃ āha : na me bhante vattatīti. Bhagavato etaṃ atthaṃ ārocesuṃ. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā bhikkhu viharanti bālā avyattā, te na jānanti uposathaṃ vā ... pātimokkhuddesaṃ vā. Te therāṃ ajjhesanti uddisatu bhante thero pātimokkhaṃ ti. So evaṃ vadeti : na me āvuso vattatīti. Dutiyatherāṃ ajjhesanti uddisatu bhante thero pātimokkhaṃ ti. So pi evaṃ vadeti : na me āvuso vattatīti. Tatiyatherāṃ ajjhesanti uddisatu bhante thero pātimokkhaṃ ti. So pi evaṃ vadeti : na me āvuso vattatīti. Eten' eva upāyena yāva saṃghanavakaṃ ajjhesanti uddisatu āyasmā pātimokkhaṃ ti. So pi evaṃ vadeti : na me bhante vattatīti. Tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukaṃ pāhetabbo gācchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā 'ti. Atha kho bhikkhūnaṃ etad ahoṣi : kena nu kho pāhetabbo 'ti. Bhagavato etaṃ atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā navāṃ bhikkhuṃ ānāpetuṃ ti. Therena āṇattā navā bhikkhū na gacchanti. Bhagavato etaṃ atthaṃ ārocesuṃ. Na bhikkhave therena āṇattena agilānena na gantabbaṃ. Yo na gaccheyya, āpatti dukkaṭassā 'ti.

Atha kho bhagavā Codanāvattthusmim yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. Tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti : katimī bhante pakkhassā 'ti. Bhikkhu evaṃ āhaṃsu : na kho mayaṃ āvuso jānāmā 'ti. Manussā uj jāyanti khīyanti vipācenti : pakkhagaṇanamattam p' ime samaṇā

Sakyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyāṇam jānissantīti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave pakkhagaṇanam uggaḥetun ti. Atha kho bhikkhūnam etad ahosi : kena nu kho pakkhagaṇanā uggaḥetabbā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave sabbeḥ' eva pakkhagaṇanam uggaḥetun ti. Tena kho pana samayena masussā bhikkhū piṇḍāya carante pucchanti : kīvatikā bhante bhikkhū 'ti. bhikkhu evaṃ āhaṃsu : na kho mayam āvuso jānāmā 'ti. Manussā ujjhāyanti khīyanti vipācenti : aññamaññam p' ime samaṇā Sakyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyāṇam jānissantīti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave bhikkhū gaṇetun ti. Atha kho bhikkhūnam etad ahosi : kadā nu kho bhikkhū gaṇetabbā 'ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave tadah' uposathe gaṇamaggena vā gaṇetuṃ salākaṃ vā gaḥetun ti.

Tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūram gāmaṃ piṇḍāya caranti. Te uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave āroceṭuṃ ajj' uposatho 'ti. Atha kho bhikkhūnam etad ahosi : kena nu kho āroceṭabbo 'ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā kālavato āroceṭun ti. Tena kho pana samayena aññataro thero kālavato na ssarati. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave bhattakāle pi āroceṭun ti. Bhattakāle pi na sari. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave yaṃ kālaṃ sarati, taṃ kālaṃ āroceṭun ti.

Tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. Āgantukā bhikkhū ujjhāyanti khīyanti vipācenti : Kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissantīti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. Atha kho bhikkhūnam etad ahosi : kena nu kho uposathāgāraṃ sammajjitabban ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā navam bhikkhuṃ āṇāpetun ti. Therena āṇattā navā bhikkhū na sammajjanti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave therena āṇattena agilānena na sammajjitabbaṃ. Yo na sammajjeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena uposathāgāre āsanam apaññattaṃ hoti. Bhikkhū chamāyaṃ nisīdanti. Gattāni pi cīvarāni pi paṃsukitāni honti. Bhagavato

etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave uposathāgāre āsanam paññāpetun ti. Atha kho bhikkhūnaṃ etad ahosi : kena nu kho uposathāgāre āsanam paññāpetabban ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āñāpetun ti. Therena āñattā navā bhikkhū na paññāpentī. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave therena āñattena agilānena na paññāpetabbaṃ. Yo na paññāpeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena uposathāgāre padīpo na hoti. Bhikkhū andhakāre kāyam pi cīvaram pi akkamanti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave uposathāgāre padīpam kātun ti. Atha kho bhikkhūnaṃ etad ahosi : kena nu kho uposathāgāre padīpo katabbo 'ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āñāpetun ti. Therena āñattā navā bhikkhū na padīpeti. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave therena āñattena agilānena na padīpetabbo. Yo na padīpeyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāniyam upatthāpentī na paribhojaniyam upatthāpentī. Āgantukā bhikkhū ujjhāyanti khīyanti vipācenti : katham hi nāma āvāsikā bhikkhū na eva pāniyam upatthāpessanti na paribhojaniyam upatthāpessantīti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave pāniyam paribhojaniyam upatthāpetun ti. Atha kho bhikkhūnaṃ etad ahosi : kena nu kho pāniyam paribhojaniyam upatthāpetabban ti. Bhagavato etam atthaṃ ārocesuṃ. Anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āñāpetun ti. Therena āñattā navā bhikkhū na upatthāpentī. Bhagavato etam atthaṃ ārocesuṃ. Na bhikkhave therena āñattena agilānena na upatthāpetabbaṃ. Yo na upatthāpeyya, āpatti dukkaṭassā 'ti.

Tena kho pana samayena sambahulā bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpucchimsu. Bhagavato etam atthaṃ ārocesuṃ. Idha pana bhikkhave sambahulā bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpucchanti. Tehi bhikkhave ācariyupajjhāyehi pucchitabbā : kham gamissatha kena saddhim gamissathā 'ti. Te ce bhikkhave bālā avyattā aññe bāle ayyatte apadiseyyūṃ, na bhikkhave ācariyupajjhāyehi anujānitabbā. Anujāneyyūṃ ce, āpatti dukkaṭassa. Te ce bhikkhave bālā avyattā ananuñātā ācariyupajjhāyehi gaccheyyūṃ, āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū viharanti

bālā avyattā. Te na jānanti uposatham vā uposathakammaṃ vā pātimokkham vā pātimokkhuddesaṃ vā. Tattha añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvi lajjī kukkuccako sikkhākāmo. Tehi bhikkhave bhikkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpetabbo upatthāpetabbo cuṇṇena mattikāya dantakaṭṭhena mukhodakena. No ce saṃgaṇheyyum anugaṇheyyum upalāpeyyum upatthāpeyyum cuṇṇena mattikāya dantakaṭṭhena mukhodakena, āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū viharanti bālā avyattā. Te na jānanti uposatham vā ... pātimokkhuddesaṃ vā. Tehi bhikkhave bhikkhūhi eko bhikkhu samantā āvāsā sajjukam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. Evaṃ ce taṃ labhetha, icc etaṃ kusalam. No ce labhetha, tehi bhikkhave bhikkhūhi sabbeh' eva yattha jānanti uposatham vā ... pātimokkhuddesaṃ vā, so āvāso gantabbo. No ce gaccheyyum, āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassaṃ vassanti bālā avyattā. Te na jānanti uposatham vā ... pātimokkhuddesaṃ vā. Tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. Evaṃ ce taṃ labhetha, icc etaṃ kusalam. No ce labhetha eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. Evaṃ ce taṃ labhetha, icc etaṃ kusalam. No ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassaṃ vasitabbam. Vaseyyum ce, āpatti dukkaṭassā 'ti.

Atha kho bhagavā bhikkhu āmantesi : sannipatatha bhikkhave, saṃgho uposatham karissatīti. Evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante bhikkhu gilāno, so anāgato 'ti. Anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. Evañ ca pana bhikkhave dātabbā : tena gilānena bhikkhunā ekam bhikkhum upasaṃkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacanīyo : pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. Evaṃ ce taṃ labhetha, icc etaṃ kusalam. No ce labhetha, so bhikkhave gilāno bhikkhu

mañcena vā piṭhena vā saṃghamajjhe ānetvā uposatho kātabbo. Sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayāṃ gilānaṃ ṭhānā cāveśsāma, ābādho vā abhivaḍḍhissati kālaṃkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. Kareyya ce, āpatti dukkaṭassa. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth'eva vibbhamati, kālaṃ karoti, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti, ummattako p., khittacitto p., vedanatto p., āpattiya adassane ukkhittako p., āpattiya appaṭikamme ukkhittako p., pāpikāya diṭṭhiyā appaṭinissagge ukkhittako p., paṇḍako p., theyyasamvāsako p., titthiyapakkantako p., tiracchānagato p., mātughātako p., pitughātako p., arahantaghātako p., bhikkhunīdusako p., saṃghabhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti, aññassa dātabbā pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarā magge pakkamati, anāhaṭā hoti pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarā magge vibbhamati, kālaṃ karoti-pe-ubhatovyañjanako paṭijānāti, anāhaṭā hoti pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃghappatto pakkamati, āhaṭā hoti pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃghappatto vibbhamati, kālaṃ karoti-la-ubhatovyañjanako paṭijānāti, āhaṭā hoti pārisuddhi. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃghappatto sutto na āroceti, pamatto na āroceti, samāpanno na āroceti āhaṭā hoti pārisuddhi, pārisuddhihārakassa anāpatti. Pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃghappatto sañcicca na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti dukkaṭassā 'ti.

Atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, saṃgho kammaṃ karissatīti. Evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante bhikkhu gilāno, so anāgato 'ti. Anujānāmi bhikkhave gilānena bhikkhunā chandaṃ dātum. Evañ ca pana bhikkhave dātabbo : tena gilānena bhikkhunā ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaḥetvā evaṃ assa vacanīyo : chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya

viññāpeti, dinno hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinno hoti chando. Evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. No ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piñhena vā saṃghamajjhe ānetvā kammaṃ kātappaṃ. Sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayaṃ gilānaṃ ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati kālaṃkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā kammaṃ kātappaṃ, na tv eva vaggena saṃghena kammaṃ kātappaṃ. Kareyya ce, āpatti dukkaṭassa. Chandahārako ce bhikkhave dinne chande tatth' eva pakkamati, aññassa dātabbo chando. Chandahārako ce bhikkhave dinne chande tatth' eva vibbhamati, kālaṃ karoti ... bhatovyañjanako patijānāti, aññassa dātabbo chando. Chandahārako ce bhikkhave dinne chande antarā magge pakkamati, anāhaṭo hoti chando. Chandahārako ce ... chandahārakassa āpatti dukkaṭassa. Anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena chandam pi dātuṃ santi saṃghassa karaṇīyan ti.

Tena kho pana samayena aññataraṃ bhikkhuṃ tadah' uposathe nātakā gaṇhiṃsu. Bhagavato etaṃ atthaṃ ārocesuṃ. Idha pana bhikkhave bhikkhuṃ tadah' uposathe nātakā gaṇhanti. Te nātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasamanto imaṃ bhikkhuṃ muhuttaṃ muñcatha yāvāyaṃ bhikkhu uposathaṃ karotīti. Evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, te nātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ detīti. Evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. No ce labhetha, te nātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhu muhuttaṃ nissīmaṃ netha yāva saṃgho uposathaṃ karotīti. Evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṃghena uposatho kātabbo. Kareyya ce, āpatti dukkaṭassa. Idha pana bhikkhave bhikkhuṃ tadah' uposathe rājāno gaṇhanti-la-corā gaṇhanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. Te bhikkhū paccatthikā bhikkhūhi evaṃ assu vacanīyā : iṅha ... na tv eva vaggena saṃghena uposatho kātabbo. Kareyya ce, āpatti dukkaṭassā 'ti.

Atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇīyan ti. Evaṃ vutte aññataro bhikkhu bhagavantaṃ etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato

'ti. Dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. Tatra bhikkhave yv āyam ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. Evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. Yadi saṃghassa pattakallam, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. Esā natti. Suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham ... na pi āgacchati. Saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo ... na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. Yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiya dānam sareyya vā ... saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. Dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā ... saṃghakammam karissati. Khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmiti.

Tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. Atha kho tesam bhikkhūnam etad ahosi : bhagavatā paññattam uposatho kātabbo 'ti, mayaṇ c' amhā cattāro janā. Katham nu kho amhehi uposatho kātabbo 'ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave catunnam pātimokkham uddisitun ti. Tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. Atha kho tesam bhikkhūnam etad ahosi : bhagavatā anuññātam catunnam pātimokkham uddisitum, mayaṇ c' amhā tayo janā. Katham nu kho amhehi uposatho kātabbo

'ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave tiṇṇam pārisuddhiuposatham kātum. Evañ ca pana bhikkhave kātabbo : vyattena bhikkhunā paṭibaleṇa te bhikkhu nāpetabba : suṇantu me āyasmanto. Ajj' uposatho pannaraso. Yad' āyasmantanam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāmā 'ti. Therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhu evam assu vacanīyā : parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhārethā 'ti. Navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhu evam assu vacanīyā : parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhārethā 'ti. Tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhu viharanti. Atha kho tesam bhikkhūnam etad ahosi : bhagavatā anuññātam catunnam pātimokkham uddisitum, tiṇṇannam pārisuddhiuposatham kātum, mayaṃ c' amhā dve janā. Katham nu kho amhehi uposatho kātabbo 'ti. Bhagavato etam attham ārocesum. Anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum. Evañ ca pana bhikkhave kātabbo : therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo : parisuddho aham āvuso, parisuddho 'ti maṃ dhārehi, parisuddho aham āvuso, parisuddho 'ti maṃ dhārehi, parisuddho aham āvuso, parisuddho 'ti maṃ dhārehīti. Navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā thero bhikkhu evam assa vacanīyo : parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhārethā 'ti. Tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. Atha kho tassa bhikkhuno etad ahosi : bhagavat anuññātam catunnam pātimokkham uddisitum, tiṇṇannam pārisuddhiuposatham kātum, dvinnam pārisuddhiuposatham kātum, ahaṃ c' amhi ekako. Katham nu kho mayā uposatho kātabbo 'ti. Bhagavato etam attham ārocesum. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. Tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamūle vā, so deso

sammajjitvā pānīyaṃ paribhojaniyaṃ upatthāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam. Sace aññe bhikkhū āgacchanti, tehi saddhim uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhiṭṭhātabbam. No ce adhiṭṭhaheyya, āpatti dukkaṭassa. Tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tīhi pātimokkham uddisitabbam. Uddiseyyum ce, āpatti dukkaṭassa. Tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhiuposatho kātabbo. Kareyyum ce, āpatti dukkaṭassa. Tatra bhikkhave yattha dve bhikkhu viharanti, na eskassa pārisuddhim āharitvā ekena adhiṭṭhātabbam. Adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti.

Tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. Atha kho tassa bhikkhuno etad ahosi : Bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. Katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham ārocesum. Idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. Tena bhikkhave bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacanīyo : aham āvuso itthannāmaṃ āpattim āpanno, tam paṭidesemīti. Tena vattabbo : passasīti. Āma passāmīti. Āyatim samvareyyāsīti. Idha pana bhikkhave bhikkhu tadah' uposathe āpattiyā vematiko hoti. Tena bhikkhave bhikkhunā ekam bhikkhum upasamkamitvā ekamsam ... evam assa vacanīyo : aham āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. Tena kho pana samayena chabbaggiyā bhikkhū sabhāgam āpattim desenti. Bhagavato etam attham ārocesum. Na bhikkhave sabhāgā āpatti desetabbā. Yo deseyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena chabbaggiyā bhikkhū sabhāgam āpattim paṭigaṇhanti. Bhagavato etam attham ārocesum. Na bhikkhave sabhāgā āpatti paṭiggahetabbā. Yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. Tena kho pana samayena aññataro bhikkhu pātimokkhe uddissamāne āpattim sarati. Atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. Katham nu kho mayā paṭipajjitabban ti. Bhagavato etam attham

ārocesum. Idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim sarati. Tena bhikkave bhikkhunā sāmāntā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno, ito vutṭhahitvā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ sotabbaṃ, na tva eva tappaccayā uposathassa antarāyo kātabbo. Idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vematiko hoti. Tena bhikkhave bhikkhunā sāmāntā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi tadā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ sotabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. Tena kho pana samayena aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. Atha kho tesam bhikkhūnaṃ etad ahosi : bhagavatā paññattaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭiggahetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattim āpanno. Kathaṃ nu kho amhehi paṭipajjitabban ti. Bhagavato etam atthaṃ ārocesum. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. Tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukaṃ pāhetabbo gacchāvuso taṃ āpattim paṭikaritvā āgaccha, mayam te santike āpattim paṭikarissāmā 'ti. Evañ ce taṃ labhetha icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ayaṃ sabbo saṃgho sabhāgaṃ āpattim āpanno. Yadā aññaṃ bhikkhum suddhaṃ anāpattikaṃ passissatī, tadā tassa santike taṃ āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. Vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. Yadā nibbematiko bhavissati, tadā taṃ āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. Idha pana bhikkhave aññatarasmim āvāse vassupagato saṃgho sabhāgaṃ āpattim āpanno hoti. Tehi bhikkhave bhikkhūhi eko bhikkhu ... no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso taṃ āpattim paṭikaritvā āgaccha, mayam te santike taṃ āpattim paṭikarissāmā 'ti. Tena kho pana samayena aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattim āpanno hoti, so na jānāti tassa

āpattiyā nāmaṃ gottam. Tatth' añño bhikkhu āgacchati bahussuto
 āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto
 medhāvī lajjī kukkuccako sikkhākāmo, tam enaṃ aññataro bhikkhu
 yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum
 etad avoca : yo nu kho āvuso evañ c' evañ ca karoti, kiṃ nāma
 so āpattim āpajjatīti. So evaṃ āha : yo kho āvuso evañ c' evañ ca
 karoti, imaṃ nāma so āptattim āpajjati. Imaṃ nāma tvaṃ āvuso
 āpattim āpanno paṭikarohi taṃ āpattin ti. So evaṃ āha : na kho ahaṃ
 āvuso eko 'va imaṃ āpattim āpanno, ayaṃ sabbo saṃgho imaṃ
 āpattim āpanno 'ti. So evaṃ āha : kin te āvuso karissati paro āpanno
 vā anāpanno vā. Ingha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. Atha
 kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattim paṭikaritvā
 yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad
 avoca : yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattim
 āpajjati. Imaṃ nāma tumhe āvuso āpttim āpannā paṭikarotha taṃ
 āpattin ti. Atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena
 taṃ āpattim paṭikātum. Bhagavato etam atthaṃ ārocesum. Idha pana
 bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattim
 āpanno hoti, so na jānāti tassa āpattiyā nāmaṃ gottam tatth' añño
 bhikkhu āgacchati bahussuto ... sikkhākāmo, tam enaṃ aññataro
 bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ
 bhikkhum evaṃ vadeti : yo nu kho āvuso evañ c' evañ ca karoti
 kiṃ nāma so āpattim āpajjatīti. So evaṃ vadeti : yo kho āvuso evañ
 c' evañ ca karoti, imaṃ nāma so āpattim āpajjati. Imaṃ nāma tvaṃ
 āvuso āpattim āpanno paṭikarohi taṃ āpattin ti. So evaṃ vadeti : na
 kho ahaṃ āvuso eko 've imaṃ āpattim āpanno, ayaṃ sabbo saṃgho
 imaṃ āpattim āpanno ti. So evaṃ vadeti : kin te āvuso karissati paro
 āpanno vā anāpanno vā. Ingha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā
 'ti. So ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattim
 paṭikaritvā yena te bhikkhu tena upasaṃkami, upasaṃkamitvā te
 bhikkhu evaṃ vadeti : yo kira āvuso evañ c' evañ ca karoti, imaṃ
 nāma so āpattim āpajjati, imaṃ nāma tumhe āvuso āpattim āpannā
 paṭikarotha taṃ āpattin ti, te ce bhikkhave bhikkhu tassa bhikkhuno
 vacanena taṃ āpattim paṭikareyyum, icc etam kusalam, no ce
 paṭikareyyum, na te bhikkhave bhikkhu tena bhikkhunā akāmā
 vacanīyā' ti.

Codanāvattthubhāṇavāraṃ niṭṭhitam.

XIV

Tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisimsu. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. Bhagavato etaṃ attham ārocesum. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddissamāne pātimokkhe ath' aññe āvāsika bhikkhū āgacchanti samasamā. Uddiṭṭham suddhiṭṭham, avasesam sotabbam, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. Uddiṭṭham suddhiṭṭham, avasesam sotabbam, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. Uddiṭṭham suddhiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. Uddiṭṭham suddhiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. Uddiṭṭham suddhiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. Idha pana bhikkhave

aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. Uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave ... ekaccāya vuṭṭhitāya parisāya ... samasamā ... ekaccāya vuṭṭhitāya parisāya ... thokatarā ... Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā ... samasamā ... thokata ...

Anāpattipannarasakaṃ niṭṭhitaṃ.

XV

Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te dhammasaṇṇino vinayasaṇṇino vaggā vaggasaṇṇino uposathaṃ karonti pātimokkhaṃ uddisanti. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. Uddiṭṭhaṃ suddiṭṭhaṃ, avasesaṃ sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. Uddiṭṭhaṃ suddiṭṭhaṃ, avasesaṃ sotabbaṃ, uddesakānaṃ āpatti dukkaṭassa. Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe ... tehi uddiṭṭhamatte pātimokkhe-gha-avuṭṭhitāya parisāya-la-ekaccāya vuṭṭhitāya parisāya-la-sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā-la-samasamā-la-thokatarā. Uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa.

Vaggāvaggasaṇṇinopannarasakaṃ niṭṭhitaṃ.

XVI

Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te kappati nu kho amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkhaṃ uddisanti. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. Idha pana ... uddesakānaṃ āpatti dukkaṭassa.

Vematikāpannarasakaṃ niṭṭhitam.

XVII

Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkuccapakatā uposatham karonti pātimokkhaṃ uddisanti. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. Idha pana ... uddesakānaṃ āpatti dukkaṭassa.

Kukkuccapakatāpannarasakaṃ niṭṭhitam.

XVIII

Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. Te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uosatham karonti pātimokkhaṃ uddisanti. Tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. Tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti thullaccayassa. Idha pana ... āpatti thullaccayassa.

Bhedapurekkhārāpannarasakaṃ niṭṭhitam.

XIX

Idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmaṃ okkamantīti. Te jānanti aññe āvāsikā bhikkhū antosīmaṃ okkantā 'ti. Te passanti aññe āvāsike bhikkhū antosīmaṃ okkamante. Te passanti aññe āvāsike bhikkhū antosīmaṃ okkante. Te suṇanti aññe āvāsikā bhikkhū antosīmaṃ okkamantīti. Te suṇanti aññe āvāsikā bhikkhū antosīmaṃ okkantā 'ti. Āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti.

Idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ catuddaso hoti, āgantukānaṃ pannaraso. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbaṃ. Idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ catuddaso. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbaṃ. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbaṃ. Idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. Sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. Sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. Sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbaṃ. Idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ pāṭipado. Sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbaṃ. Sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbaṃ. Sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. Idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ supaññattam mañcapīṭham bhisibimbohanam pāṇiyam paribhojaniyam supatitṭhitam pariveṇam susammatṭham, passitvā

vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. Te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. Te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. Te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposatham karonti, anāpatti. Te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. Te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. Idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittaṃ āvāsikuddesaṃ caṅkamantānaṃ padasaddaṃ sajjhāyasaddaṃ ukkāsitassaddaṃ khipitasaddaṃ, sūtvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. Te ... āpatti thullaccayassa. Idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ aññātakam pattaṃ aññātakam cīvaraṃ aññātakam nisīdanaṃ pādānaṃ dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. Te ... āpatti thullaccayassa. Idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittaṃ āgantukuddesaṃ āgacchantānaṃ padasaddaṃ upāhanapappoṭhanasaddaṃ ukkāsitassaddaṃ khipitasaddaṃ, sūtvā vematikā hont atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. Te ... āpatti thullaccayassa. Idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. Te samānasamvāsakadiṭṭhiṃ paṭilabhanti, samānasamvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. Te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. Te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkam uposatham karonti, anāpatti. Idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. Te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti, nānāsaṃvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. Te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. Te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti. Idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. Te

samānasamvāsakadiṭṭhiṃ paṭilabhanti ... anāpatti. Idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. Te nānāsamvāsakadiṭṭhiṃ paṭilabhanti ... anāpatti.

No bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghean aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra saṃghena aññatra antarāyā. Na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā ... na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra saṃghena aññatra antarāyā. Gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. Gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti ... gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti.

Na bhikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. -la- na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, yathāddhammo kāretabbo. Na āpattiyā appaṭikamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, yathāddhammo kāretabbo. Na paṇḍakassa nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Na theyyasamvāsakassa -la- na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimokkham uddisitabbam. Yo uddiseyya, āpatti dukkaṭassa. Na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. Na ca bhikkhave anuposathe uposatho kātabbo aññatra saṃghasāmaggiyā 'ti.

Uuposathakkhandhake tatiyaṃ bhāṇavāraṃ.

DHAMMACAKKA-PAVATTANA SUTTA

(*Vinaya-piṭaka—Mahāvagga*)

Atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti. Atha kho bhagavato etad ahosi : ayam kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattam apparajakkhajātiko. Yam nūnāham Ālārassa Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. Atha kho antarahitā devatā bhagavato ārocesi : sattāhakālamkato bhante Ālāro Kālāmo 'ti. Bhagavato pi kho nānam udapādi sattāhakālamkato Ālāro Kālāmo 'ti. Atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suṇeyya, khippam eva ājāneyyā 'ti. Atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti. Atha kho bhagavato etad ahosi : ayam kho Uddako Rāmaputto paṇḍito vyatto medhāvī dīgharattam apparajakkhajātiko. Yam nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. Atha kho antarahitā devatā bhagavato ārocesi : abhidosakālamkato bhante Uddako Rāmaputto 'ti. Bhagavato pi kho nānam udapādi abhidosakālamkato Uddako Rāmaputto 'ti. Atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya, khippam eva ājāneyyā 'ti. Atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti. Atha kho bhagavato etad ahosi : bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattam upatṭhahimsu. Yam nūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseyyan ti. Atha kho bhagavato etad ahosi : kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. Addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane migadāye. Atha kho bhagavā Uruvelāyam yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. Addasa kho Upako ājīviko bhagavantam antarā ca Gayam antarā ca bodhim

addhānamaggapaṭipannam, disvāna bhagavantam etad avoca :
vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto.
Kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam
dhammam rocesīti. Evam vutte bhagavā Upakam ājīvikam gāthāhi
ajjhabhāsi :

sabbābhibhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto
sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kam
uddiseyyam

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo. |

aham hi arahā loke, aham satthā anuttaro,

eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto |

dhammacakkam pavattetum gacchāmi Kāsinam puram,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||

yathā kho tvam āvuso paṭijānāsi arah' asi anantajino 'ti :

mādisā ve jinā honti ye pattā āsavakkhayam,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

Evam vutte Upako ājīviko hupeyya āvuso 'ti vatvā sīsam
okampetvā ummaggam gahetvā pakkāmi. Atha kho bhagavā
anupubbena cārikam caramāno yena Bārānasī Isipatanamigadāyo yena
pañcavaggiyā bhikkhū ten' upasamkamati. Addasaṃsu kho pañcavaggiyā
bhikkhū bhagavantam durato 'va āgacchantam, disvāna aññamaññaṃ
saṇṭhapesum : ayam āvuso samaṇo Gotamo āgacchatī bāhulliko
padhānavibbhanto āvatto bāhullāya. So n' eva abhivādetabbo na
paccuṭṭhātabbo nāssa pattacīvaram paṭiggahetabbam, api ca kho
āsanam ṭhapetabbam, sace ākaṅkhissatī nisīdissatīti. Yathā-Yathā kho
bhagavā pañcavaggiye bhikkhu upasamkamati, tathā-tathā te
pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam
paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam
paññāpesi, eko pādodakam pādapiṭham pādakathalikam upanikkhipi.
Nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi.
Api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti.
Evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave
tathāgatam nāmena ca āvusovādena ca samudācaratha. Arahā
bhikkhave tathāgato sammāsambuddho. Odahatha bhikkhave sotam,

amatam adhigatam, aham anusāsāmi, aham dhammam desemi. Yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. Evaṃ vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussa-dhammam alamariyañānadassanavisesam, kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesan ti. Evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Araham bhikkhave tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. Yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. Dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum -pa-, dutiyam pi kho bhagavā pañcavaggiye bhikkhu etad avoca-pa, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya ... alamariyañānadassanavisesan ti. Evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca : abhijānatha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. No h'etam bhante 'ti. Araham bhikkhave tathāgato sammāsambuddho. Odahatha ... viharissathā 'ti. Asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. Atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam odahiṃsu aññācittam upatthāpesum.

Atha kho bhagavā pañcavaggiye bhikkhū āmantesi : dve 'me bhikkhave antā pabbajitena na sevitabbā. Katame dve. Yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamphito, yo cāyam attakilamathānuyogo dukkho anariyo anattasamphito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya

samvattati. Ayaṃ eva ariyo atthaṅgiko maggo, seyyath' idaṃ : sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccam, jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkhaṃ appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p' iccham na labhati tam pi dukkhaṃ, saṃkhittena pañc' upādānakkhandhāpi dukkhā. Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam, yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrābhinandinī, seyyath' idaṃ : kāmataṇhā bhavataṇhā vibhavataṇhā. Idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassa yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Idaṃ kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam, ayaṃ eva ariyo atthaṅgiko maggo, seyyath' idaṃ : sammādiṭṭhi ... sammāsamādhi. Idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi. Tam kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave -la- pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi. Idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave ... āloko upapādi. Tam kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahatabban ti me bhikkhave -la- pahīnan ti me bhikkhave ... āloko upapādi. Idaṃ dukkhanirodham ariyasaccan ti me bhikkhave ... āloko upapādi. Tam kho pan' idaṃ dukkhanirodham ariyasaccam sacchikātabban ti me bhikkhave -la- sacchikātan ti me bhikkhave ... āloko upapādi. Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave ... āloko upapādi. Tam kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave -la- bhāvitan ti me bhikkhave ... āloko upapādi. Yāva kīvaṇ ca me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭam dvādasākāram yathābhūtam nāṇadassanam na suvisuddham ahosi, n' eva tāvāham bhikkhave sadevake loke samārake sabrahmake sassamanabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsamabodhiṃ abhisambuddho 'ti paccaññāsim. Yato ca kho me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭam dvādasākāram yathābhūtam nāṇadassanam

suvisuddham ahosi, athāham bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsim. Nānañ ca pana me dassanam udapādi : akuppā me cetovimutti, ayam antimā jāti, n' atthi dāni punabbhavo 'ti. Idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.

Pavattite ca bhagavatā dhammacakke bhumā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasiyaṃ Isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmin ti. Bhumānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ -la- Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā -la- Yāmā devā -la- Tusitā devā -la- Nimmānarati devā -la- Paranimmitavasavattī devā -la- Brahmakāyikā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasiyaṃ Isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brahmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmin ti. Iti ha tena khaṇena tena layena tena muhuttana yāva Brahmaloḷkā saddo abbhuggacchi, ayañ ca kho dasasahassilokadhātu saṃkampi saṃpakampi sampavedhi, appamāno ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvaṃ. Atha kho bhagavā imaṃ udānaṃ udānesi : aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño 'ti. Iti h'idaṃ āyasmato Koṇḍaññaassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. Atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. Ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammādukkhassa antakiriyaṃ 'ti. Sā 'va tassa āyasmato upasampadā ahosi.

Atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. Atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānaṃ anusāsiyamānaṃ

virajam vītamalam dhammacakkhum udapāyi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Te diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. Etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. Sā 'va tesam āyasmantānaṃ upasampadā ahosi.

Atha kho bhagavā tadavasese bhikkhū nihārabhatto iminā nihārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti.

Atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Te diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. Etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. Sā 'va tesam āyasmantānaṃ upasampadā ahosi.

Atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ch h' idaṃ bhikkhave attā abhavissa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. Saññā anattā -la- saṃkhārā anattā, saṃkhārā ch h' idaṃ bhikkhave attā abhavissamsu, na yidaṃ saṃkhārā ābādhāya saṃvatteyyum, labbhettha ca saṃkhāresu evaṃ me

samkhārā hontu, evaṃ me samkhārā mā ahesun ti. Yasmā ca kho bhikkhave samkhārā anattā, tasmā samkhārā ābādhāya samvattanti, na ca labbhati samkhāresu evaṃ me samkhārā hontu, evaṃ me samkhāra mā ahesun ti. Viññāṇaṃ antattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ viññāṇaṃ ābādhāya samvatteyya, labhetha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahostīti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ, ābādhāya samvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ, mā ahostīti. Taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. Aniccaṃ bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukkhaṃ vā 'ti. Dukkhaṃ bhante. Yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'haṃ asmi, eso me attā 'ti. No h' etaṃ bhante. Vedanā -la- sññā -la- samkhārā -la- viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. Aniccaṃ bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā aniccaṃ vā 'ti. Aniccaṃ bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukkhaṃ vā 'ti. Dukkhaṃ bhante. Yaṃ paṇāniccaṃ dukkhaṃ viparināmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'haṃ asmi, eso me attā 'ti. No h' etaṃ bhante. Tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbam rūpaṃ n' etaṃ mama, n' eso 'haṃ asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ, Yā kāci vedanā -la- yā kāci saññā -la- ye keci samkhārā -la- yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbam viññāṇaṃ n' etaṃ mama, n' eso 'haṃ asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, samkhāresu pi nibbindati, viññāṇasmiṃ pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmiṃ vimutt' amhīti nāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. Idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṃsu. Teha kho pana samayena cha loke arahanto honti.

CULLAVAGGA

(*Vinayapiṭaka*)

VII

Tena samayena buddho bhagavā Anupiyāyaṃ viharati, Anupiyam nāma Mallānaṃ nigamo. Tena kho pana samayena abhiññātā abhiññātā Sakyakumārā bhagavantam pabbajitam anupabbajanti. Tena kho pana samayena Mahānāmo ca Sakko Anuruddho ca Sakko dve bhātukā honti. Anuruddho Sakko sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko eko gimhiko eko vassiko. So vassike pāsāde cattāro māsē nippurisehi turiyehi paricāriyamāno na hetthā pāsādā orohati. Atha kho Mahānāmassa Sakkassa etad ahosi : etarahi kho abhiññātā-abhiññātā Sakyakumārā bhagavantam pabbajitam anupabbajanti, amhākaṃ ca kulā n' atthi koci agārasmā anagāriyaṃ pabbajito. Yan nūnāhaṃ vā pabbajeyyaṃ Anuruddho vā 'ti. Atha kho Mahānāmo Sakko yena Anuruddho Sakko ten' upasaṃkami, upasaṃkamitvā Anuruddham Sakkaṃ etad avoca : etarahi tāta Anuruddha abhiññātā-abhiññātā Sakyakumārā bhagavantam pabbajitam anupabbajanti amhākaṃ ca kulā n' atthi koci agārasmā anagāriyaṃ pabbajito. Tena hi tvam vā pabbaja ahaṃ vā pabbajissāmīti. Ahaṃ kho sukhumālo, nāhaṃ sakkomi agārasmā anagāriyaṃ pabbajitum tvam pabbajāhīti. Ehi kho te tāta Anuruddha gharāvāsattam anusāsissāmi. Paṭhamam khettaṃ kasāpetabbam, kasāpetvā vapāpetabbam, vapāpetvā udakaṃ atinetabbam, udakaṃ atinetvā udakaṃ ninnetabbam, udakaṃ ninnetvā niḍḍāpetabbam, niḍḍāpetvā lavāpetabbam, lavāpetvā ubbahāpetabbam, ubbahāpetvā puñjam kārapetabbam, puñjam kārapetvā maddāpetabbam, maddāpetvā palālāni uddharāpetabbam, palālāni uddharāpetvā bhusikā uddharāpetabbā, bhusikā uddharāpetvā opunāpetabbam, opunāpetvā atiharāpetabbam, atiharāpetvā āyatim pi vassam evam eva kātabbam, āyatim pi vassam evam eva kātabbān ti. Na kammā khīyanti, na kammānaṃ anto paññāyati, kadā kammā khīyissanti, kadā kammānaṃ anto paññāyissati, kadā mayaṃ appossukkā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārissāmā 'ti. Na hi tāta Anuruddha

kammā khīyanti, na kammānaṃ anto paññāyati, akhīṇe yeva kamme pitaro ca pitāmahā ca kālampaṭṭhā 'ti tena hi tvaṃ nēva gharāvāsathena upajāna, ahaṃ agārasmā anagāriyaṃ pabbajissāmīti. Atha kho Anuruddho Sakko yena mātā ten' upasaṃkami, upasaṃkamitvā mātaraṃ etad avoca : icchāmi' ahaṃ amma agārasmā anagāriyaṃ pabbajitum, anujānāhi maṃ agārasmā anagāriyaṃ pabbajjāya 'ti. Evaṃ vutte Anuruddhassa Sakkassa mātā Anuruddhaṃ Sakkaṃ etad avoca : tumhe kho me tāta Anuruddha dve puttā piyā manāpā appaṭikkulā, maraṇena pi vo akāṃikā vinā bhavissāmi, kim panāhaṃ tumhe jīvante anujānissāmi agārasmā anagāriyaṃ pabbajjāya 'ti. Dutiyaṃ pi kho Anuruddho Sakko mātaraṃ etad avoca : icchāmi' ahaṃ amma agārasmā anagāriyaṃ pabbajitum, anujānāhi maṃ agārasmā anagāriyaṃ pabbajjāya 'ti. Tumhe kho ... pabbajjāya 'ti. Tatiyaṃ pi kho Anuruddho Sakko mātaraṃ ... anujānāhi maṃ agārasmā anagāriyaṃ pabbajjāya 'ti.

Tena kho pana samayena Bhaddiyo Sakyarājā Sakyānaṃ rajjaṃ kāreti, Anuruddhassa Sakkassa sahāyo hoti. Atha kho Anuruddhassa Sakkassa mātā ayaṃ kho Bhaddiyo Sakyarājā Sakyānaṃ rajjaṃ kāreti, Anuruddhassa Sakkassa sahāyo, so na ussahati agārasmā anagāriyaṃ pabbajitum ti, Anuruddhaṃ Sakkaṃ etad avoca : sace tāta Anuruddha Bhaddiyo Sakyarājā agārasmā anagāriyaṃ pabbajati evaṃ tvaṃ pi pabbajāhīti. Atha kho Anuruddho Sakko yena Bhaddiyo Sakyarājā ten' upasaṃkami, upasaṃkamitvā Bhaddiyaṃ Sakyarājānaṃ etad avoca : mama kho samma pabbajjā tava paṭibaddhā 'ti. Sace te samma pabbajjā mama paṭibaddhā apaṭibaddhā sā hotu, ahaṃ tayā, yathāsukhaṃ pabbajāhīti. Ehi samma ubho agārasmā anagāriyaṃ pabbajissāmā 'ti nāhaṃ samma sakkomi agārasmā anagāriyaṃ pabbajitum, yaṃ te sakkā aññaṃ mayā kātum ty āhaṃ karissāmi, tvaṃ pabbajāhīti. Mātā kho maṃ samma evaṃ āha : sace tāta Anuruddha Bhaddiyo Sakyarājā agārasmā anagāriyaṃ pabbajati evaṃ tvaṃ pi pabbajāhīti. Bhāsitaṃ kho pana te samma esā vācā : sace te samma pabbajjā mama paṭibaddhā apaṭibaddhā sā hotu, ahaṃ tayā, yathāsukhaṃ pabbajāhīti. Ehi samma ubho agārasmā anagāriyaṃ pabbajissāmā 'ti. Tena kho pana samayena manussā saccavādino honti saccapaṭiñṇā. Atha kho Bhaddiyo Sakyarājā Anuruddhaṃ Sakkaṃ etad avoca : āgamehi samma satta vassāni, sattannaṃ vassānaṃ accayena ubho agārasmā anagāriyaṃ pabbajissāmā 'ti. Aticiraṃ

samma satta vassāni, nāhaṃ sakkomi satta vassāni āgāmetun 'ti. Āgamehi samma cha vassāni -pe- pañca v., cattāri v., tīṇi v., dve v., ekaṃ vassaṃ, ekassa vassassa accayena ubho agārasmā anagāriyaṃ pabbajissāmā 'ti. Aticiraṃ samma ekaṃ vassaṃ, nāhaṃ sakkomi ekaṃ vassaṃ āgāmetun ti. Āgamehi samma satta māse, sattannaṃ māsānaṃ accayena ubho agārasmā anagāriyaṃ pabbajissāmā 'ti. Aticiraṃ samma satta māsā, nāhaṃ sakkomi satta māse āgāmetun ti. Āgamehi samma cha māse ... pe ... pañca m., cattāro m., tayo m., dve m., ekaṃ māsā, addhamāsā, addhamāsassa accayena ... pabbajissāmā 'ti. Aticiraṃ samma addhamāso, nāhaṃ sakkomi addhamāsā āgāmetun ti. Āgamehi samma sattāhaṃ yāvāhaṃ putte ca bhātare ca rajjaṃ niyyādemīti. Na ciraṃ samma sattāho, āgamessāmīti. Atha kho Bhaddiyo ca Sakyarājā Anuruddho ca Ānando ca Bhagu ca Kimbilo ca Devadatto ca Upālikappakena sattamā yathā pure ca pure ca caturaṅginiyā senāya uyyānabhūmiṃ niyyanti evaṃ eva caturaṅginiyā senāya niyyiṃsu. Te dūraṃ gantvā senaṃ nivattetvā paravisayaṃ okkamitvā ābharaṇaṃ omuñcitvā uttarāsaṅge bhaṇḍikaṃ bandhitvā Upālikappakaṃ etad avocaṃ : handa bhaṇe Upāli nivattassu, alaṇ te ettakaṃ jīvikāyā 'ti. Atha kho Upāliṃ kappakassa nivattantassa etad ahosi : caṇḍā kho Sākiyā, iminā kumārā nippātita 'ti ghātāpeyyuṃ pi maṃ. Ime hi nāma Sakyakumārā agārasmā anagāriyaṃ pabbajissanti, kim aṅga panāhan ti. So bhaṇḍikaṃ muñcitvā taṃ bhaṇḍaṃ rukke ālaggetva yo passati dinnāṃ ñeva haratū ti vatvā yena te Sakyakumārā ten' upasaṃkami. Addasāsuṃ kho te Sakyakumārā Upālikappakaṃ dūrato 'va āgacchantā, disvāna Upālikappakaṃ etad avocaṃ : kissa bhaṇe Upāli nivatto 'sīti. Idha me ayyaputtā nivattantassa etad ahosi : caṇḍā ... kim aṅga panāhan ti. So kho ahaṃ ayyaputtā bhaṇḍikaṃ muñcitvā taṃ bhaṇḍaṃ rukke ālaggetvā yo passati dinnāṃ ñeva haratū 'ti vatvā tato 'mhi paṭinivatto 'ti. Sutṭhu bhaṇe Upāli akāsi yaṃ pi na nivatto, caṇḍā Sākiyā ... ghātāpeyyuṃ pi taṇ ti. Atha kho te Sakyakumārā Upālikappakaṃ ādāya yena bhagavā ten' upasaṃkamiṃsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, ekamantaṃ nisinnā kho te Sakyakumārā bhagavantaṃ etad avocaṃ : mayaṃ bhante Sākiyā nāma mānassino. Ayaṃ bhante Upālikappako amhākaṃ dīgharattaṃ paricārako. Imaṃ bhagavā paṭhamāṃ pabbājetu, imassa mayaṃ abhivādanaṃ paccutṭhānaṃ

añjalikammaṃ sāmīcikkammaṃ karissāma, evaṃ amhākaṃ Sākiyānaṃ Sākiyamāno nimmāniyissati. Atha kho bhagavā Upālikappakaṃ paṭhamam pabbājesi, pacchā te Sakyakumāre. Atha kho āyasmā bhaddiyo ten' eva antaravassena tisso vijjā sacchākāsi, āyasmā Anuruddho dibbacakkhum uppādesi, āyasmā Ānando sotāpattiphalaṃ sacchākāsi, Devadatto pothujjanikaṃ iddhiṃ abhinipphādesi.

Tena kho pana samayena āyasmā bhaddiyo araññagato pi rukkhamūlagato pi suññāgāragato pi abhikkhaṇaṃ udānaṃ udāneti : aho sukhaṃ aho sukhaṃ ti. Atha kho sambahulā bhikkhū yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te bhikkhu bhagavantam etad avocum : āyasmā bhante bhaddiyo araññagato pi rukkhamūlagato pi suññāgāragato pi abhikkhaṇaṃ udānaṃ udāneti : aho sukhaṃ aho sukhaṃ ti. Nissamsayaṃ kho bhante āyasmā Bhaddiyo anabhirato 'va brahmacariyaṃ carati taṃ ñeva vā purimaṃ rajjasukhaṃ samanussaranto araññagato pi rukkhamūlagato pi suññāgāragato pi abhikkhaṇaṃ udānaṃ udāneti : aho sukhaṃ aho sukhaṃ ti. Atha kho bhagavā aññataram bhikkhum āmantesi : ehi tvam bhikkhu mama vacanena Bhaddiyaṃ bhikkhum āmantehi : satthā taṃ āvuso Bhaddiya āmantetīti. Evaṃ bhante 'ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā Bhaddiyo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Bhaddiyaṃ etad avoca : satthā taṃ āvuso Bhaddiya āmantetīti. Evaṃ āvuso 'ti kho āyasmā Bhaddiyo tassa bhikkhuno paṭissutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnam kho āyasmantaṃ Bhaddiyaṃ bhagavā etad avoca : saccam kira tvam Bhaddiya araññagato pi rukkhamūlagato pi suññāgāragato pi abhikkhaṇaṃ udānaṃ udānesi : aho sukhaṃ aho sukhaṃ ti. Evaṃ bhante 'ti. Kiṃ pana tvam Bhaddiya atthavasam sampassamāno araññagato pi rukkhamūlagato pi suññāgāragato pi abhikkhaṇaṃ udānaṃ udānesi : aho sukhaṃ aho sukhaṃ ti. Pubbe me bhante rañño sato anto pi antepure rakkhā susamvihitā hoti bahi pi antepure rakkhā susamvihitā hoti anto pi nagare rakkhā susamvihitā hoti bahi pi nagare rakkhā susamvihitā hoti anto pi janapade rakkhā susamvihitā hoti. So kho aham bhante evaṃ rakkhito gopito pi santo bhīto ubbiggo ussaṅkī utrasto viharāmi. Etarahi kho panāham bhante araññagato pi rukkhamūlagato pi suññāgāragato pi abhīto anubbiggo anussaṅkī

anutrasto appossukko pannalomo paradattavutto migabhūtena cetasā viharāmi. Imaṃ kho ahaṃ bhante atthavasam sampassamāno araṇṇagato pi rukkhamūlagato pi suṇṇāgāragato pi abhikkhaṇaṃ udānaṃ udānemi : aho sukhaṃ aho sukhaṃ ti. Atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yass' antarato na santi kopā itibhavābhavataṇ ca vītivatto taṃ vigatabhayaṃ sukhiṃ asokaṃ devā nānubhavanti dassanāyā 'ti.

Atha kho bhagavā Anupiyāyaṃ yathābhirantaṃ viharitvā yena Kosambī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Kosambī tad avasari. Tatra sudam bhagavā Kosambiyaṃ viharati Ghositārāme. Atha kho Devadattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi : kin nu kho ahaṃ pasādeyyaṃ yasmim me pasanne bahu lābhasakkāro upajjeyyā 'ti. Atha kho Devadattassa etad ahosi : ayaṃ kho Ajātasattukumāro taruno c' eva āyatim bhaddako ca. Yan nūnāhaṃ Ajātasattukumāraṃ pasādeyyaṃ tasmim me pasanne bahu lābhasakkāro uppajjassatīti. Atha kho Devadatto senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ tad avasari. Atha kho Devadatto sakavaṇṇaṃ paṭisaṃharitvā kumārakavaṇṇaṃ abhinimminitvā ahimekhalikāya Ajātasattussa kumārassa ucchaṅge pāturahosi. Atha kho Ajātasattukumāro bhūto ahosi ubbiggo ussaṅkī utrasto. Atha kho Devadatto Ajātasattum kumāraṃ etad avoca : bhāyasi maṃ tvaṃ kumārā ti. Āma bhāyami, ko 'si tvaṃ ti. Ahaṃ Devadatto 'ti. Sace kho tvaṃ bhante ayyo Devadatto iṅha saken' eva vaṇṇena pātubhavassū ti. Atha kho Devadatto kumārakavaṇṇaṃ paṭisaṃharitvā saṃghātipattacīvaradhāro Ajātasattussa kumārassa purato aṭṭhāsi. Atha kho Ajātasattukumāro Devadattassa iminā iddhipāṭihāriyena abhippasanno pañcahi rathasatehi sāyampātaṃ upaṭṭhānaṃ gacchati pañca ca thālīpākasatāni bhattābhihāro abhiharīyati. Atha kho Devadattassa lābhasakkārasilokena abhibhūtaṃ pariyādinnacittassa evarūpaṃ icchāgataṃ uppajji : ahaṃ bhikkhusaṃghaṃ pariharissāmīti. Saha cittuppādā 'va Devadatto tassa iddhiyā parihāyi.

Tena kho pana samayena Kakudho nāma Koliyaputto āyasmato Mahāmoggallānassa upaṭṭhāko adhunā kālāmkato aññataraṃ manomayaṃ kāyaṃ upapanno, tassa evarūpo attabhāvapaṭilābho hoti

seyyathāpi nāma dve vā tīṇi vā Māgadhakāni gāmakkhettāni, so tena attabhāvapaṭilābhena n' eva attānaṃ na paraṃ vyābādheti. Atha kho Kakudho devaputto yenāyasmā Mahāmoggallāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ tṭhito kho Kakudho devaputto āyasmantaṃ Mahāmoggallānaṃ etad avoca : Devadattassa bhante lābhasakkārasilokena abhibhūtassa pariyādinnacittassa evarūpaṃ icchāgataṃ uppajji : ahaṃ bhikkhusaṃghaṃ pariharissāmīti. Saha cittuppādā 'va bhante Devadatto tassā iddhiyā parihino 'ti. Idaṃ avoca Kakudho devaputto, idaṃ vatvā āyasmantaṃ Mahāmoggallānaṃ abhivādetvā padakkhiṇaṃ katvā' tatth' ev' antaradhāyi. Atha kho āyasmā Mahāmoggallāno yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahāmoggallāno bhagavantaṃ etad avoca : Kakudho nāma bhante Koliyaputto mama upaṭṭhāko adhunā kālaṃkato aññataraṃ manomayaṃ kāyaṃ upapanno tassa evarūpo attabhāvapaṭilābho seyyathāpi nāma dve vā tīṇi vā Māgadhakāni gāmakkhettāni, so tena attabhāvapaṭilābhena n' eva attānaṃ na paraṃ vyābādheti. Atha kho bhante Kakudho devaputto yenāhaṃ ten' upasaṃkami, upasaṃkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ tṭhito kho bhante Kakudho devaputto maṃ etad avoca : Devadattassa bhante ... parihīno 'ti. Idaṃ avoca bhante Kakudho devaputto, idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyīti. Kim pana te Moggallāna Kakudho devaputto cetasā ceto paricca vidito yaṃ kiñci Kakudho devaputto bhāsati sabban taṃ tath' eva hoti no aññathā 'ti. Cetasā ceto paricca vidito me bhante Kakudho devaputto yaṃ kiñci Kakudho devaputto bhāsati sabban taṃ tath' eva hoti no aññathā 'ti. Rakkhass' etaṃ Moggallāna vācaṃ, rakkhass' etaṃ Moggallāna vācaṃ, idāni so moghapuriso attanā 'va attānaṃ pātukarissati.

Pañc' ime Moggallāna satthāro santo saṃvijjamānā lokasmim, katame pañca. Idha Moggallāna ekacco satthā āparisuddhasīlo samāno parisuddhasīlo 'mhīti paṭijānāti parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭhaṃ ti. Tam enaṃ sāvakaṃ evaṃ jānanti : Ayaṃ kho bhavaṃ satthā āparisuddhasīlo samāno parisuddhasīlo 'mhīti paṭijānāti parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭhaṃ ti. Mayaṃ c' eva kho pana gihīnaṃ āroceyyāma, nāss' assa manāpaṃ, yaṃ kho paṇ'

assa amanāpam katham nam mayan tena samudācareyyāma. Sammannati kho pana cīvarapiṇḍapātasenāsanagilānapaccaya-bhesajjaparikkhārena. Yam tumo karissati tumo 'va tena paññāyissatīti. Evarūpam kho Moggallāna satthāram sāvakā sīlato rakkhanti evarūpo ca pana satthā sāvakehi sīlato rakkham paccāsimsati. Puna ca param Moggallāna idh' ekacco satthā aparisuddhājīvo samāno parisuddhājīvo 'mhīti paṭijānāti parisuddho me ājīvo pariyodāto asaṃkiliṭṭho 'ti. Tam enam sāvakā evam jānanti : ayam kho bhavam satthā aparisuddhājīvo samāno parisuddhājīvo 'mhīti paṭijānāti ... asaṃkiliṭṭho 'ti. Mayam c' eva kho pana gihīnam āroceyyāma, nāss' assa manāpam ... paññāyissatīti. Evarūpam kho Moggallāna satthāram sāvakā ājīvato rakkhanti evarūpo ca pana satthā sāvakehi ājīvato rakkham paccāsimsati. Puna ca param Moggallāna idh' ekacco satthā aparisuddhadhammadesano samāno parisuddhadhammadesano 'mhīti paṭijānāti parisuddhā me dhammadesanā ... dhammadesanato rakkham paccāsimsati. Puna ca param Moggallāna idh' ekacco satthā aparisuddhaveyyākaraṇo samāno parisuddhaveyyākaraṇo 'mhīti paṭijānāti parisuddham me veyyākaraṇam ... veyyākaraṇato rakkham paccāsimsati. Puna ca param Moggallāna idh' ekacco satthā aparisuddhañāṇadassano samāno parisuddhañāṇadassano 'mhīti paṭijānāti parisuddham me ñāṇadassanam ... ñāṇadassanato rakkham paccāsimsati. Ime kho Moggallāna pañca satthāro santo saṃvijjamānā lokasmim. Aham kho pana Moggallāna pañca satthāro santo saṃvijjamānā lokasmim. Aham kho pana Moggallāna parisuddhasīlo samāno parisuddhasīlo 'mhīti paṭijānāmi parisuddham me sīlam pariyodātam asaṃkiliṭṭhan ti. Na ca maṃ sāvakā sīlato rakkhanti na cāham sāvakehi sīlato rakkham paccāsimsāmi. Parisuddhājīvo samāno ... parisuddhadhammadesano samāno ... parisuddhaveyyākaraṇo samāno ... parisuddhañāṇadassano samāno parisuddhañāṇadassano 'mhīti paṭijānāmi parisuddham me ñāṇadassanam pariyodātam asaṃkiliṭṭhan ti. Na ca maṃ sāvakā ñāṇadassanato rakkhanti na cāham sāvakehi ñāṇadassanato rakkham paccāsimsāmīti.

Atha kho bhagavā Kosambiyam yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi. Anupubbena cārikam caramāno yena Rājagaham tad avasari. Tatra sudam bhagavā Rājagahe viharati : Veluvane Kalandakanivāpe. Atha kho sambahulā bhikkhu yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam

abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te bhikkhu bhagavantaṃ etad avocum : Devadattassa bhante Ajātasattukumāro pañcahi rathasatehi sāyampātaṃ upatthānaṃ gacchati pañca ca thālipākasatāni bhattābhihāro abhiharīyatīti. Mā bhikkhave Devadattassa lābhasakkārasilokaṃ pihayittha. Yāva kivañ ca bhikkhave Devadattassa Ajātasattukumāro pañcahi rathasatehi sāyampātaṃ upatthānaṃ gamissati pañca ca thālipākasatāni bhattābhihāro abhiharīyissati hāni yeva bhikkhave Devadattassa pāṭikaṅkhā kusalesu dhammesu no vuḍḍhi. Seyyathāpi bhikkhave caṇḍassa kukkurassa nāsāyaṃ pittam bhindeyyum, evaṃ hi so bhikkhave kukkuro bhiyyosomattāya caṇḍataro assa, evaṃ eva kho bhikkhave yāva kivañ ca Devadattassa Ajātasattukumāro pañcahi rathasatehi sāyampātaṃ upatthānaṃ gamissati pañca ca thālipākasatāni bhattābhihāro abhiharīyissati hāni yeva bhikkhave Devadattassa pāṭikaṅkhā kusalesu dhammesu no vuḍḍhi. Attavadhāya bhikkhave Devadattassa lābhasakkārasiloko udapādi parābhavāya Devadattassa lābhasakkārasiloko udapādi. Seyyathāpi bhikkhave kadali attavadhāya phalaṃ deti parābhavāya phalaṃ deti evaṃ eva kho bhikkhave attavadhāya Devadattassa lābhasakkārasiloko udapādi parābhavāya Devadattassa lābhasakkārasiloko udapādi. Seyyathāpi bhikkhave velu attavadhāya phalaṃ deti parābhavāya phalaṃ deti evaṃ eva kho ... udapādi. Seyyathāpi bhikkhave naḷo attavadhāya ... udapādi. Seyyathāpi bhikkhave assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti evaṃ eva kho ... udapādi.

Phalaṃ ve kadaliṃ hanti phalaṃ velum phalaṃ naḷam,
sakkāro kāpurisaṃ hanti gabbho assatarim yathā 'ti.

paṭhamakabhāṇavāraṃ niṭṭhitam.

Tena kho pana samayena bhagavā mahatīyā parisāya parivuto dhammaṃ desento nisinnā hoti sarājikāya parisāya. Atha kho Devadatto utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ etad avoca : jinno dāni bhante bhagavā vuḍḍho mahallako addhagato vayo anupatto, appossukko dāni bhante bhagavā diṭṭhadhammasukhavihāraṃ anuyutto, viharatu mama bhikkhusaṃghaṃ nissajjatu, ahaṃ bhikkhusaṃghaṃ pariharissāmīti. Alaṃ Devadatta mā te rucci bhikkhusaṃghaṃ pariharitun ti. Dutiyam pi kho Devadatto ... tatiyaṃ pi kho Devadatto bhagavantaṃ etad

avoca : jinno dāni ... pariharissāmi. Sāriputtamoggallānānam pi kho aham Devadatta bhikkhusaṃghaṃ na nissajjeyyaṃ, kim pana tuyhaṃ chavassakheḷāpakassā 'ti. Atha kho Devadatto sarājikāya maṃ bhagavā parisāya kheḷāpakavādena apasādeti Sāriputtamoggallāneva ukkaṃsatīti kupito anattamano bhagavantam, abhivādetvā padakkhiṇaṃ katvā pakkāmi. Ayaṇ ca tarahi Devadattassa bhagavati paṭhamo āghāto ahosi. Atha kho bhagavā bhikkhu āmantesi : tena hi bhikkhave saṃgho Devadattassa Rājagahe pakāsaniyakammaṃ karotu pubbe Devadattassa aññā pakati ahosi idāni aññā pakati, yaṃ Devadatto kareyya kāyena vācāya na tena buddho vā dhammo vā saṃgho vā daṭṭhabbo, Devadatto 'va tena daṭṭhabbo 'ti. Evaṇ ca pana bhikkhave kātabbaṃ : vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ saṃgho Devadattassa Rājagahe pakāsaniyakammaṃ kareyya pubbe Devadattassa aññā ... tena daṭṭhabbo 'ti. Esā natti. Suṇātu me bhante saṃgho. Saṃgho Devadattassa Rājagahe pakāsaniyakammaṃ karoti pubbe Devadattassa aññā ... tena daṭṭhabbo 'ti. Yassāyasmato khamati Devadattassa Rājagahe pakāsaniyassa kammaṃ karaṇaṃ pubbe Devadattassa aññā ... tena daṭṭhabbo 'ti so tuṇḥ' assa ... so bhāseyya. Kattam saṃghena Devadattassa Rājagahe pakāsaniyakammaṃ pubbe Devadattassa aññā ... tena daṭṭhabbo 'ti. Khamati ... dhārayāmi. Atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi : tena hi tvaṃ Sāriputta Devadattaṃ Rājagahe pakāsehi. Pubbe mayā bhante Devadattassa Rājagahe vaṇṇo bhāsito mahiddhiko Godhiputto mahānubhāvo Godhiputto 'ti, kathāhaṃ bhante Devadattaṃ Rājagahe pakāsehi. Nanu tayā Sāriputta bhūto yeva Devadattassa Rājagahe vaṇṇo bhāsito mahiddhiko Godhiputto mahānubhāvo Godhiputto 'ti. Evaṃ bhante 'ti. Evaṃ eva kho tvaṃ Sāriputta bhūtaṃ nēva Devadattaṃ Rājagahe pakāsehi. Evaṃ bhante 'ti kho āyasmā Sāriputto bhagavato paccassosi. Atha kho bhagavā bhikkhu āmantesi : tena hi bhikkhave saṃgho Sāriputtaṃ sammannatu Devadattaṃ Rājagahe pakāsetuṃ pubbe Devadattassa aññā pakati ... tena daṭṭhabbo 'ti. Evaṇ ca pana bhikkhave sammannitabbo ... paṭhamam Sāriputto yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho yadi saṃghassa pattakallaṃ saṃgho āyasmantaṃ Sāriputtaṃ sammanneyya Devadattaṃ Rājagahe pakāsetuṃ pubbe Devadattassa aññā pakati ... tena daṭṭhabbo 'ti. Esā natti. Suṇātu me ... yassāyasmato

... so bhāseyya. Sammato saṃghena āyasmā Sāriputto Devadattaṃ Rājagahe pakāsetuṃ pubbe Devadattassa aññā pakati ... tena daṭṭhabbo 'ti khamati ... dhārayāmīti. Sammato āyasmā Sāriputto sambahulehi bhikkhūhi saddhiṃ Rājagahaṃ pavisitvā Devadattaṃ Rājagahe pakāsesi pubbe Devadattassa aññā pakati ... tena daṭṭhabbo 'ti. Tattha ye te manussā assaddhā appasannā dubbuddhino te evaṃ āhaṃsu : usuyyakā ime samaṇā Sakyaputtiyā, Devadattassa lābhasakkāraṃ usuyyantīti. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te evaṃ āhaṃsu : na kho idaṃ orakaṃ bhavissati yathā bhagavā Devadattaṃ Rājagahe pakāsāpeti.

Atha kho Devadatto yena Ajātasattukumāro ten' upasaṃkamī, upasaṃkamitvā Ajātasattukumāraṃ etad avoca : pubbe kho kumārā manussā dīghāyukā, etarahi appāyukā, ṭhānaṃ kho pan' etaṃ vijjati yaṃ tvaṃ kumāro 'va samāno kālaṃ kareyyāsi. Tena hi tvaṃ kumāra pitaraṃ hantvā rājā hohi, ahaṃ bhagavantam hantvā buddho bhavissāmīti. Atha kho Ajātasattukumāro ayyo kho Devadatto mahiddhiko mahānubhāvo, jāneyyāti ayyo Devadatto 'ti ūruyā potthanikaṃ bandhitvā divādivassa bhīto ubbiggo ussāṅkī utrasto sahasā antepuraṃ pāvisi. Addasāsuṃ kho antepure upacārakā mahāmattā Ajātasattukumāraṃ divādivassa bhītaṃ ubbiggaṃ ussāṅkiṃ utrastaṃ sahasā antepuraṃ pavisantaṃ, disvāna aggahasuṃ. Te vicināntā ūruyā potthanikaṃ baddhaṃ disvā Ajātasattukumāraṃ etad avocuṃ : kin tvaṃ kumāra kattukāmo 'sīti. Pitaraṃ hi hantukāmo 'ti. Kenāsi ussāhito 'ti. Ayyena Devadattenā 'ti. Ekacce mahāmattā evaṃ matiyaṃ akaṃsu : kumāro ca hantabbo Devadatto ca sabbe ca bhikkhu hantabbā 'ti. Ekacce mahāmattā evaṃ matiyaṃ akaṃsu : Na bhikkhu hantabbā, na bhikkhu kiñci aparajjhanti, kumāro ca hantabbo Devadatto, cā 'ti, ekacce mahāmatta evaṃ matiyaṃ akaṃsu : na kumaro hantabbo, na Devadatto, na bhikkhu hantabbā, rañño ārocetabbam, yathā rājā vakkhati tathā karissāmā 'ti. Atha kho te mahāmattā Ajātasattukumāraṃ ādāya yena rājā Māgadho Seṇiyo Bimbisāro ten' upasaṃkamaṃsu, upasaṃkamitvā rañño Māgadhassa Seṇiyassa Bimbisārassa etaṃ atthaṃ ārocesuṃ. Kathaṃ bhaṇe mahāmattehi mati katā 'ti. Ekacce deva mahāmattā evaṃ matiyaṃ akaṃsu : kumāro ca hantabbo Devadatto ca sabbe ca bhikkhu hantabbā 'ti. Ekacce mahāmattā evaṃ matiyaṃ akaṃsu : na bhikkhu hantabbā, na bhikkhu kiñci aparajjhanti, kumāro ca hantabbo Devadatto cā 'ti, ekacce

mahāmattā evaṃ matim akāṃsu : na kumāro hantabbo, na Devadatto, na bhikkhu hantabbā, rañño ārocetabbam, yathā rājā vakkhati tathā karissāmā 'ti. Kiṃ bhaṇe karissati buddho vā dhammo vā saṃgho vā. Nanu bhagavatā paṭigacc' eva Devadatto Rājagahe pakāsāpito pubbe Devadattassa aññā pakati ... tena daṭṭhabbo 'ti. Tattha ye te mahāmattā evaṃ matim akāṃsu : kumāro ca hantabbo Devadatto ca sabbe ca bhikkhu hantabbā 'ti, te abhabbe akāsi. Ye te mahāmattā evaṃ matim akāṃsu : na bhikkhu hantabbā, na bhikkhu kiñci aparajjhanti, kumāro ca hantabbo Devadatto cā 'ti, te nīce ṭhāne ṭhapesi. Ye te mahāmattā evaṃ matim akāṃsu : na kumāro hantabbo, na Devadatto, na bhikkhu hantabbā, rañño ārocetabbam, yathā rājā vakkhati tathā karissāmā 'ti, te ucce ṭhane ṭhapesi. Atha kho rājā Māgadho Senīyo Bimbisāro Ajātasattukumāram etad avoca : kissa maṃ tvaṃ kumāra hantukāmo 'sīti. Rajjen' amhi deva atthiko 'ti. Sace kho tvaṃ kumāro rajjena atthiko, etaṃ te rajjan ti Ajātasattussa kumārassa rajjam niyyādesi.

Atha kho Devadatto yena Ajātasattukumaro ten' upasaṃkami, upasaṃkamitvā Ajātasattukumāram etad avoca : purise mahārāja āṇāpehi ye samaṇam Gotamaṃ jīvitā voropessantīti. Atha kho Ajātasattukumāro manusse āṇāpesi : yathā bhaṇe ayyo Devadatto āha tathā karoṭhā 'ti. Atha kho Devadatto ekaṃ purisaṃ āṇāpesi : gacchāvuso, amukasmim okāse samaṇo Gotamo viharati, taṃ jīvitā voropetvā iminā maggena āgacchā 'ti, tasmim magge dve purise ṭhapesi yo iminā maggena eko puriso āgacchati taṃ jīvitā voropetvā iminā maggena āgacchathā 'ti, tasmim magge cattāro purise ṭhapesi ye iminā maggena dve purisā āgacchanti te jīvitā voropetvā iminā maggena āgacchathā 'ti, tasmim magge atṭha purise ṭhapei ye iminā maggena cattāro purisā āgacchanti te jīvitā voropetvā iminā maggena āgacchathā 'ti, tasmim magge soḷasā purise ṭhapesi ye iminā maggena atṭha purisā āgacchanti te jīvitā voropetvā āgacchathā 'ti. Atha kho so eko puriso asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato avidūre bhīto ubbiggo ussaṅkī utrasto patthaddhena kāyena atṭhāsi. Addasā kho bhagavā taṃ purisaṃ bhītaṃ ubbiggaṃ ussaṅkiṃ utrastaṃ patthaddhena kāyena ṭhitam, disvāna taṃ purisaṃ etad avoca : ehi āvuso mā bhāyīti. Atha kho so puriso asicammaṃ ekamantaṃ karitvā dhanukalāpaṃ nikkhipitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato

pādesu sīrasā nipatitvā bhagavantam etad avoca : accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ yo ' haṃ duṭṭhacitto vadhakacitto idh' upasaṃkanto, tassa me bhante bhagavā accayaṃ accayato paṭigaṇhātu āyantiṃ samvārāyā 'ti. Taggha tvaṃ āvuso accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ yaṃ tvaṃ duṭṭhacitto vadhakacitto idh' upasaṃkanto. Yato ca kho tvaṃ āvuso accayaṃ accayato disvā yathā dhammaṃ paṭikarosi tan te mayaṃ piṭigaṇhāma, vuddhi h' esa āvuso ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyantiṃ samvaram āpajjatīti. Atha kho bhagavā tassa purisassa anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakathaṃ saggaṃ kathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi ... pe ... dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagata kāḷakaṃ sammad eva rājānaṃ paṭigaṇheyya, evaṃ eva tassa purisassa tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya dhammaṃ sabbam taṃ nirodhadhammaṃ ti. Atha kho so puriso diṭṭhadhammo pattadhammo viditadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigata kathamkatho vesārajjapatto aparappaccayo satthu sāsane bhagavantam etad avoca : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evaṃ eva bhagavatā anekapariyāyena dhammo pakāsito. Es' āhaṃ bhante bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṃghaṃ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ ti. Atha kho bhagavā taṃ purisaṃ etad avoca : mā kho tvaṃ āvuso iminā maggena gaccha, iminā maggena gacchāhīti aññena maggena uyyojesi. Atha kho te dve purisā kiṃ nu kho so eko puriso cirena āgacchatīti paṭipathaṃ gacchantā addasaṃsu bhagavantam aññatarasmim rukkhamaḷe nisinnaṃ, disvāna yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Tesam bhagavā anupubbikathaṃ kathesi -pe- aparappaccayā satthu sāsane bhagavantam etad avoca : abhikkantaṃ bhante -pe- upāsake no bhagavā dhāretu ajjatagge pānupete saraṇaṃ gate 'ti. Atha kho bhagavā te purise etad avoca : mā kho tumhe āvuso iminā maggena gacchittha, iminā maggena gacchathā 'ti aññena maggena uyyojesi. Atha kho te cattāro purisā

kin nu kho te dve purisā cirena āgacchantīti ... aññena maggena uyyojesi. Atha kho te aṭṭha purisā kin nu kho te cattāro purisā cirena āgacchantīti ... aññena maggena uyyojesi. Atha kho te soḷasa purisā kin nu kho te aṭṭha purisā cirena āgacchantīti ... pāṇupete saraṇaṃ gate 'ti. Atha kho so eko puriso yena Devadatto ten' upasaṃkami, upasaṃkamitvā Devadattaṃ etad avoca : nāhaṃ bhante sakkomi taṃ bhagavantaṃ jīvitaṃ voropetum, mahiddhiko so bhagavā mahānubhāvo 'ti. Ahaṃ āvuso mā kho tvaṃ samaṇaṃ Gotamaṃ jīvitaṃ voropesi, ahaṃ eva samaṇaṃ Gotamaṃ jīvitaṃ voropessāmīti. Tena kho pana samayena bhagavā Gijjhakūṭassa pabbatassa pacchāyāyaṃ caṅkamati. Atha kho Devadatto Gijjhakūṭaṃ pabbataṃ abhirūhitvā mahantaṃ silaṃ pavijjhi imāya samaṇaṃ Gotamaṃ jīvitaṃ voropessāmīti. Dve pabbatakūṭā samāgantvā taṃ silaṃ sampaticchimsu, tatopapatikā uppatitvā bhagavato pāde ruhiraṃ uppādesi. Atha kho bhagavā uddhaṃ ulloketvā Devadattaṃ etad avoca : bahuṃ tayā moghapurisa apuññaṃ pasutaṃ yaṃ tvaṃ duṭṭhacitto vadhakacitto tathāgatassa ruhiraṃ uppādesiti. Atha kho bhagavā bhikkhū āmantesi : Idaṃ bhikkhave Devadattena paṭhamamaṃ ānantarikakammaṃ upacitaṃ yaṃ duṭṭhacittena vadhakacittena tathāgatassa ruhiraṃ uppāditan ti. Assosum kho bhikkhū : Devadattena kira bhagavato vadho payutto 'ti, te 'dha bhikkhū bhagavato vihārassa paritoparito caṅkamanti uccāsaddā mahāsaddā sajjhāyaṃ karontā bhagavato rakkhāvaraṇaguttiyā. Assosi kho bhagavā uccāsaddaṃ mahāsaddaṃ sajjhāyasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi : kin nu kho so Ānanda uccāsaddo mahāsaddo sajjhāyasaddo 'ti. Assosum kho bhante bhikkhū : Devadattena kira bhagavato vadho payutto 'ti, te 'dha bhante bhikkhū bhagavato vihārassa ... rakkhāvaraṇaguttiyā, so eso bhagavā uccāsaddo mahāsaddo sajjhāyasaddo 'ti. Tena h' Ānanda mama vacanena te bhikkhū āmantehi : satthā āyasmante āmantetīti. Evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca : satthā āyasmante āmantetīti. Evaṃ āvuso 'ti kho te bhikkhu āyasmato Ānandassa paṭissutvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etad avoca : aṭṭhānaṃ etaṃ bhikkhave anavakāso yo parūpakkamena tathāgataṃ jīvitaṃ voropeyya, anupakkamena bhikkhave tathāgatā parinibbāyanti. Pañc' ime bhikkhave satthāro santo

saṃvijjamānā lokasmim ... na cāhaṃ sāvakehi nāṇadassanato rakkhaṃ paccāsimsāmi. Aṭṭhānaṃ etaṃ bhikkhave anavakāso yo parūpakkamena tathāgataṃ jīvitaṃ voropeyya, anupakkamena bhikkhave tathāgataṃ parinibbāyanti. Gacchatha tumhe bhikkhave yathāvihāraṃ, arakkhiyā bhikkhave tathāgata 'ti.

Tena kho pana samayena Rājagahe Nālāgiri nāma hatthī caṇḍo hoti manussaghātaḥ. Atha kho Devadatto Rājagahaṃ pavisitvā hatthisālaṃ gantvā hatthibhaṇḍe etad avoca : mayā kho bhaṇe rājañātakā nāma paṭibalā nīcaṭṭhāniyaṃ ucce ṭhāne ṭhapetum bhattaṃ pi vetanaṃ pi vadḍhāpetum. Tena hi bhaṇe yadā samaṇo Gotamo imaṃ racchaṃ paṭipanno hoti tadā imaṃ Nālāgiriṃ hatthiṃ muñcitvā imaṃ racchaṃ paṭipādeṭhā 'ti. Evaṃ bhante 'ti kho te hatthibhaṇḍā Devadattassa paccassosum. Atha kho bhagavā pubbaṇhasamayā nivāsetvā pattacīvaraṃ ādāya sambahulehi bhikkhūhi saddhiṃ Rājagahaṃ piṇḍāya pāvisi, atha kho bhagavā taṃ racchaṃ paṭipajji. Addasāsum kho te hatthibhaṇḍā bhagavantā taṃ racchaṃ paṭipannaṃ, disvāna Nālāgiriṃ hatthiṃ muñcitvā taṃ racchaṃ paṭipādesum. Addasā kho Nālāgiri hatthī bhagavantā dūrato 'va āgacchantā, disvāna soṇḍaṃ ussāpetvā pahatṭhakaṇṇavālo yena bhagavā tena abhidhāvi. Addasāsum kho te bhikkhū Nālāgiriṃ hatthiṃ dūrato 'va āgacchantā, disvāna bhagavantā etad avocum : ayaṃ bhante Nālāgiri hatthī caṇḍo manussaghātaḥ imaṃ racchaṃ paṭipanno, paṭikkamatu bhante bhagavā paṭikkamatu sugato 'ti. Āgacchatha bhikkhave mā bhāyittha, aṭṭhānaṃ etaṃ bhikkhave ... parinibbāyanti. Dutiyā pi kho te bhikkhū ... tatiyaṃ pi kho te bhikkhū bhagavantā etad avocum : ayaṃ bhante ... paṭikkamatu sugato 'ti. Āgacchatha bhikkhave ... parinibbāyanti. Tena kho pana samayena manussā pāsādesu pi hammiyesu pi chadanesu pi ārūlhā acchanti. Tattha ye te manussā assaddhā appasannā dubbuddhino te evaṃ āhaṃsu : abhirūpo vata bho mahāsamaṇo nāgena viheṭhiyissanti. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te evaṃ āhaṃsu : cirassaṃ vata bho nāgo nāgena saṃgāmessanti. Atha kho bhagavā Nālāgiriṃ hatthiṃ mettena cittena phari. Atha kho Nālāgiri hatthī bhagavato mettena cittena phutṭho soṇḍaṃ oropetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavato purato aṭṭhāsi. Atha kho bhagavā dakkhiṇena hatthena Nālāgirissa hatthissa kumbhaṃ parāmasanto Nālāgiriṃ hatthiṃ gāthāhi ajjhabhāsi :

Mā kuñjara nāgam āsado, dukkham hi kuñjara nāgamāsado,
Na hi nāgahatassa kuñjara sugati hoti ito param yato |
Mā ca mado mā ca pamādo, na hi pamattā sugatiṃ vajanti te,
Tvam ñeva tathā karissasi yena tvam sugatiṃ gamissasīti.

Atha kho Nālāgiri hatthī soṇḍāya bhagavato pādapamsūni gahetvā
upari muddhani ākiritvā paṭikuṭito paṭisakki yāva bhagavantam
addakkhi. Atha kho Nālāgiri hatthī hatthisālam gantvā sake thāne
aṭṭhāsi, tathā danto ca pana Nālāgiri hatthī ahosi. Tena kho pana
samayena manussā imam gātham gāyanti :

Daṇḍen' eke damayanti aṅkusehi kasāhi ca
Adaṇḍena asatthena nāgo danto mahesinā 'ti.

Manussā ujjhāyanti khīyanti vipācenti : yāva pāpo ayam Devadatto
alakkhiko, yatra hi nāma samaṇassa Gotamassa evam mahiddhikassa
evam mahānubhāvassa vadhāya parakkamissatīti, Devadattassa
lābhasakkāro parihāyi, bhagavato lābhasakkāro abhivaḍḍhi. Tena kho
pana samayena Devadatto pahīnalābhasakkāro sapariso kulesu
viññāpetvāviññāpetvā bhuñjati. Manussā ujjhāyanti khīyanti vipācenti :
katham hi nāma samaṇa Sakyaputtiya kulesu viññāpetvā-viññāpetvā
bhuñjissanti, kassa sampannam na manāpam, kassa sādum na ruccatīti.
Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam
vipācentānam, ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti :
katham hi nāma Devadatto sapariso kulesu viññāpetvā-viññāpetvā
bhuñjissatīti. Bhagavato etam attham ārocesum, Saccam kira tvam
Devadatta sapariso kulesu viññāpetvā-viññāpetvā bhuñjasīti. Seccam
bhagavā. Vigarahitvā dhammiṃ katham katvā bhikkhū āmantesi : tena
hi bhikkhave bhikkhūnam kulesu tikabhojanam paññāpessāmi tayo
atthavase paṭicca : dummāṅkunam puggalānam niggahāya pesalānam
bhikkhūnam phāsuvihārāya, mā papicchā pakkham nissāya
saṃgham bhindeyyum, kulānuddayāya ca. Gaṇabhojane yathādhammo
kāretabbo 'ti.

Atha kho Devadatto yena Kokāliko Kaṭamorakatissako
Khaṇḍadeviyā putto Samuddadatto ten' upasaṃkamī, upasaṃkamitvā
Kokālikam kaṭamorakatissakam Khaṇḍadeviyā puttam Samuddadattam
etad avoca : etha mayam āvuso samaṇassa Gotamassa saṃghabhedam
karissāma cakkabhedaṃ ti. Evam vutte Kokāliko Devadattam etad

avoca : samaṇo kho āvuso Gotamo mahiddhiko mahānubhāvo. Kathaṃ mayam samaṇassa Gotamassa saṃghabhedam karissāma cakkabhedaṃ ti. Etha mayam āvuso samaṇam Gotamam upasaṃkamtivā pañca vatthūni yācissāma : bhagavā bhante anekapariyāyena appicchassa santuṭṭhassa sallekhaṃ dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādī. Imāni bhante pañca vatthūni anekapariyāyena appicchatāya santuṭṭhiyā sallekhaṃ dhutatāya pāsādikatāya apacayāya viriyārambhāya saṃvattanti. Sādhī bhante bhikkhū yāvajīvam ārañṇakā assu, yo gāmantam osareyya vajjam nam phuseyya. Yāvajīvam piṇḍapātikā assu, yo nimantanam sādīyeyya vajjam nam phuseyya. Yāvajīvam paṃsukūlikā assu, yo gahapaticīvaram sādīyeyya vajjam nam phuseyya. Yāvajīvam rukkhāmūlikā assu, yo channam upagaccheyya vajjam nam phuseyya. Yāvajīvam macchamamsam na khādeyyum, yo macchamamsam khādeyya vajjam nam phuseyyā 'ti. Imāni samaṇo Gotamo nānujānissati. Te mayam imehi pañcahi vatthūhi janam saññāpessāmā 'ti. Sakkā kho āvuso imehi pañcahi vatthūhi samaṇassa Gotamassa saṃghabhedo kātum cakkabhedo, lūkhappasannā hi āvuso manussā 'ti. Atha kho Devadatto sapaṇiso yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Devadatto bhagavantam etad avoca : Bhagavā bhante anekapariyāyena appicchassa ... yo macchamamsam khādeyya vajjam nam phuseyyā 'ti. Alaṃ Devadatta, yo icchatī ārañṇako hotu, yo icchatī gāmante viharatu, yo icchatī piṇḍapātiko hotu, yo icchatī nimantanam sādīyatu, yo icchatī paṃsukūliko hotu, yo icchatī gahapaticīvaram sādīyatu. Attha māse kho mayā Devadatta rukkhāmūlasenāsanam anuññātā, tikoṭiparisuddham macchamamsam adiṭṭham asutam aparisaṅkitaṃ ti. Atha kho Devadatto na bhagavā imāni pañca vatthūni anujānātīti haṭṭho udaggo sapaṇiso utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho Devadatto sapaṇiso Rājagaham pavasitvā pañcahi vatthūhi janam saññāpesi : mayam āvuso samaṇam Gotamam upasaṃkamtivā pañca vatthūni yācimhā : bhagavā bhante anekapariyāyena appicchassa ... yo macchamamsam khādeyya vajjam nam phuseyyā 'ti. Imāni pañca vatthūni samaṇo. Gotamo nānujānāti, te mayam imehi pañcahi vatthūhi samādāya vattāmā 'ti. Tattha ye te manussā assaddhā appasannā dubbuddhino te evam āhaṃsu : ime kho samaṇā Sakyaputtiyā

dhutā sallekhevuttino, samaṇo pana Gotamo bāhulliko bāhullāya cetetīti. Ye pana te manussā saddhā pasannā paṇḍitā buddhimanto te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma Devadatto bhagavato saṃghabhedāya parakkamissati cakkabhedāyā 'ti. Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam Ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : Kathaṃ hi nāma Devadatto saṃghabhedāya parakkamissati cakkabhedāyā 'ti. Atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. Saccam kira tvam Devadatto saṃghabhedāya parakkamasi cakkabhedāyā 'ti. Saccam bhagavā. Alaṃ Devadatta, mā te rucci saṃghabhedo, garuko kho Devadatta saṃghabhedo. Yo kho Devadatta samaggaṃ saṃghaṃ bhindati kappatthikaṃ kibbisam pasavati kappam nirayamhi paccati, yo ca kho Devadatta bhinnam saṃghaṃ samaggaṃ karoti brahman puñnam pasavati kappam saggamhi modati. Alaṃ Devadatta, mā te rucci saṃghabhedo, garuko kho Devadatta saṃghabhedo 'ti.

Atha kho āyasmā Ānando pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvisi. Addasā kho Devadatto āyasmantaṃ Ānandaṃ Rājagahe piṇḍāya carantaṃ, disvāna yenāyasmā Ānando ten' upasaṃkami, upasaṃkamtivā āyasmantaṃ Ānandaṃ etad avoca : ajjatagge dān' aham āvuso Ānanda aññatr' eva bhagavatā aññatr' eva bhikkhusamghā uposatham karissāmi saṃghakammaṃ karissāmīti. Atha kho āyasmā Ānando Rājagahe piṇḍāya caritvā pacchābhattam piṇḍapātapatikkanto yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnō kho āyasmā Ānando bhagavantaṃ etad avoca : idhāham bhante pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvisim. Addasā kho maṃ bhante Devadatto Rājagahe piṇḍāya carantaṃ, disvāna yenāham ten' upasaṃkami, upasaṃkamtivā maṃ etad avoca : ajjatagge ... saṃghakammaṃ karissāmīti. Ajja bhante Devadatto saṃghaṃ bhindissatīti. Atha kho bhagavā etam atthaṃ veditvā tāyam velāyam imaṃ udānam udānesi :

sukaram sādhanā sādhum, sādhum pāpena dukkaram,
pāpam pāpena sukaram, pāpam ariyehi dukkaran ti.
bhāṇavāram nitthitaṃ dutiyam.

Atha kho Devadatto tadah' uposathe utthāyāsanaṃ salākaṃ gāhesi : mayam āvuso samaṇam Gotamaṃ upasaṃkamtivā pañca vatthūni

yācimhā : bhagavā bhante anekapariyāyena appicchassa ... yo macchamamsam khādeyya vajjam nam phuseyyā 'ti. Imāni samaṇo Gotamo nānujānāti, te mayam imehi pañcahi vatthūhi samādāya vattāma. Yassāyasmato imāni pañca vatthuni khamanti so salākaṃ gaṇhātū 'ti. Tena kho pana samayena Vesālikā Vajjiputtakā pañcamattāni bhikkhusatāni navakā c' eva hontī apakataññuno ca, te ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanan ti salākaṃ gaṇhimsu. Atha kho Devadatto saṃghaṃ bhinditvā pañca mattāni bhikkhusatāni ādāya yena Gayāsisaṃ tena pakkāmi. Atha kho Sāriputtamoggallānā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : Devadatto bhante saṃghaṃ bhinditvā pañcamattāni bhikkhusatāni ādāya yena Gayāsisaṃ tena pakkanto 'ti. Na hi nāma tumhākaṃ Sāriputtā tesu navakesu bhikkhūsu kāruññaṃ pi bhavissati. Gacchatha tumhe Sāriputtā purā te bhikkhū anayavyasanaṃ āpajjantīti. Evaṃ bhante 'ti kho Sāriputtamoggallānā bhagavato paṭissutvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Gayāsisaṃ ten' upasaṃkamimsu. Tena kho pana samayena aññataro bhikkhū bhagavato avidūre rodamāno ṭhito hoti. Atho kho bhagavā taṃ bhikkhuṃ etad avoca : kissa tvaṃ bhikkhu rodasīti. Ye pi te bhante bhagavato aggasāvakā Sāriputtamoggallānā te pi Devadattassa santike gacchanti Devadattassa Dhammaṃ rocentā 'ti. Atthānam etaṃ bhikkhu anavakāso yaṃ Sāriputtamoggallānā Devadattassa dhammaṃ roceyyuṃ, api ca te gatā bhikkhusaññattiyā 'ti. Tena kho pana samayena Devadatto mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. Addasā kho Devadatto Sāriputtamoggallāne dūrato 'va āgacchante, disvāna bhikkhū āmantesi : passatha bhikkhave yāva svākkhāto mayā dhammo, ye pi te samanassa Gotamassa aggasāvakā Sāriputtamoggallānā te pi mama santike āgacchanti mama dhammaṃ rocentā 'ti. Evaṃ vutte Kokāliko Devadattaṃ etad avoca : māvuso Devadatta Sāriputtamoggallāne vissāsi, pāpicchā Sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā 'ti. Alaṃ āvuso, svāgataṃ tesam yato me dhammaṃ rocentīti. Atha kho Devadatto āyasmantaṃ Sāriputtaṃ upaḍḍhāsanena nimantesi : eh' āvuso Sāriputta idha nisīdāhīti. Alaṃ āvuso 'ti kho āyasmā Sāriputto aññataraṃ āsanaṃ gahetvā ekamantaṃ nisīdi, āyasmāpi kho Mahāmoggallāno aññataraṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Atha

kho Devadatto bahud eva rattim bhikkhū dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantam Sāriputtam ajjhesi : vigatathīnamiddho kho āvuso Sāriputta bhikkhusaṃgho, paṭibhātu taṃ āvuso Sāriputta bhikkhūnam dhammi kathā, piṭṭhi me āgilāyati taṃ, ahaṃ āyamiṣṣāmīti. Evaṃ āvuso 'ti kho āyasmā Sāriputto Devadattassa paccassosi. Atha kho Devadatto catuggunam saṃghātim paññāpetvā dakkhiṇena passena seyyam kappesi, tassa kilantassa muṭṭhassatissa asampajānassa muhuttaken' eva niddā okkami. Atha kho āyasmā Sāriputto ādesanāpāṭihāriyānusāsaniyā bhikkhū dhammiyā kathāya ovadi anusāsi, āyasmā Mahāmoggallāno iddhipāṭihāriyānusāsaniyā bhikkhū dhammiyā kathāya ovadi anusāsi. Atha kho tesam bhikkhūnam āyasmatā Sāriputtena ādesanāpāṭihāriyānusāsaniyā āyasmatā Mahāmoggallānena iddhipāṭihāriyānusāsaniyā ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam taṃ nirodhadhamman ti. Atha kho āyasmā Sāriputto bhikkhū āmantesi : gacchāma mayam āvuso bhagavato santike, yo tassa bhagavato dhammam roceti so āgacchatū 'ti. Atha kho Sāriputtamoggallānā tāni pañca bhikkhusatāni ādāya yena Veluvanam ten' upasaṃkamimsu. Atha kho Kokāliko Devadattam utthāpesi : utthehi āvuso Devadatta, nīta te bhikkhū Sāriputtamoggallānehi. Nanu tvam āvuso Devadatta mayā vutto : māvuso Devadatta Sāriputtamoggallāne vissasi, pāpicchā Sāriputtamoggallānā pāpikānam icchānam vasam gatā 'ti. Atha kho Devadattassa tatth' eva uṇham lohitaṃ mukhato uggañchi.

Atha kho Sāriputtamoggallānā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : sādhu bhante bhedakānūvattakā bhikkhū puna upasampajjeyyun ti. Alam Sāriputta mā te rucci bhedakānūvattakānam bhikkhūnam punaupasampadā. Tena hi tvam Sāriputta bhedakānūvattake bhikkhū thullaccayaṃ desāpehi. Katham pana te Sāriputta Devadatto paṭipajjīti. Yath' eva bhante bhagavā bahud eva rattim bhikkhū dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā maṃ ajjhesati. vigatathīnamiddho kho Sāriputta bhikkhusaṃgho, paṭibhātu taṃ Sāriputta bhikkhūnam dhammī kathā, piṭṭhī me āgilāyati taṃ ahaṃ āyamiṣṣāmīti, evam eva kho bhante Devadatto paṭipajjīti. Atha

kho bhagavā bhikkhū āmantesi : bhūtapubbam bhikkhave araṇṇāyatane mahāsarasi, tam nāgā upanissāya viharimsu, te tam sarasim ogāhetvā soṇḍāya bhisamuḷālam abbāhitvā suvikkhālitam vikkhāletvā akaddamam samkhāditvā ajjhoharanti. Tesam tam vaṇṇāya c' eva hoti balāya ca na ca tatonidānam maraṇam vā nigacchanti maraṇamattam vā dukkham. Tesam yeva kho pana bhikkhave mahānāgānam anusikkhamānā taruṇakā bhiṅkacchāpā te tam sarasim ogāhetvā soṇḍāya bhisamuḷālam abbāhitvā na suvikkhālitam vikkhāletvā sakaddamam samkhāditvā ajjhoharanti. Tesam tam n' eva vaṇṇāya hoti na balāya tatonidānaṇ ca maraṇam vā nigacchanti maraṇamattam vā dukkham. Evam eva kho bhikkhave Devadatto mamānukubbam kapaṇo marissatīti.

Mahāvarāhassa mahim vikubbato bhisam ghasamānassa nadīsu jaggato.

Bhiṅko 'va paṇkam abhibhakkhayitvā mamānukubbam kapaṇo marissatīti.

Aṭṭhahi bhikkhave aṅgehi samannāgato bhikkhu dūteyyam gantum arahati. Katamehi aṭṭhahi. Idha bhikkhave bhikkhu sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako. Imehi kho bhikkhave aṭṭhah' aṅgehi samannāgato bhikkhu dūteyyam gantum arahati. Aṭṭhahi bhikkhave aṅgehi samannāgato Sāriputto dūteyyam gantum arahati. Katamehi aṭṭhahi. Idha bhikkhave Sār putto sotā ca hoti, sāvetā ca ... no ca kalahakārako. Imehi kho bhikkhave aṭṭhah' aṅgehi samannāgato Sāriputto dūteyyam gantum arahatīti.

Yo ve na vyādhati patvā parisam uggavādinim

Na ca hāpeti vacanam na ca cchādeti sāsanaṃ

Asandiddho ca akkhāti pucchito ca na kuppati,

Sa ve tādisako bhikkhu dūteyyam gantum arahatīti.

Aṭṭhahi bhikkhave asaddhammehi abhibhūto pariyādinnaṇaṇ Devadatto āpāyiko nerayiko kappattho atekiccho. Katamehi aṭṭhahi. Lābhena bhikkhave abhibhūto pariyādinnaṇaṇ Devadatto āpāyiko nerayiko kappattho atekiccho, alābhena bhikkhave ... , yasena bhikkhave, ayasena bhikkhave, sakkārena bhikkhave, asakkārena bhikkhave, pāpicchatāya bhikkhave, pāpamittatāya bhikkhave abhibhūto

... atekiccho. Imehi kho bhikkhave aṭṭhahi asaddhammehi abhibhūto ... atekiccho. Sādhū bhikkhave bhikkhu uppannaṃ lābhaṃ abhibhuyya-abhibhuyya vihareyya, uppannaṃ alābhaṃ, uppannaṃ yasam, uppannaṃ, ayasam, uppannaṃ, sakkāraṃ, uppannaṃ asakkāraṃ, uppannaṃ pāpicchatam, uppannaṃ pāpamittatam abhibhuyya-abhibhuyya vihareyya. Kiñ ca bhikkhave bhikkhu atthavasam paṭicca uppannaṃ lābhaṃ abhibhuyya-abhibhuyya vihareyya, uppannaṃ alābhaṃ ... uppannaṃ pāpamittatam abhibhuyya-abhibhuyya vihareyya. Yaṃ hi 'ssa bhikkhave uppannaṃ lābhaṃ anabhibhuyya viharato uppajjeyyumaṃ āsavā vighātapariḷāhā, uppannaṃ lābhaṃ abhibhuyya-abhibhuyya viharato evaṃ 'sa te āsavā vighātapariḷāhā na honti. Yaṃ hi 'ssa bhikkhave uppannaṃ alābhaṃ ... uppannaṃ pāpamittatam anabhibhuyya viharato uppajjeyyumaṃ āsavā vighātapariḷāhā, uppannaṃ pāpamittatam abhibhuyya-abhibhuyya viharato evaṃ 'sa te āsavā vighātapariḷāhā na honti. Imaṃ kho bhikkhave bhikkhu atthavasam paṭicca uppannaṃ lābhaṃ abhibhuyya-abhibhuyya vihareyya, uppannaṃ alābhaṃ ... uppannaṃ pāpamittatam abhibhuyya-abhibhuyya vihareyya. Tasmā iha bhikkhave uppannaṃ lābhaṃ abhibhuyya-abhibhuyya viharissāma, uppannaṃ alābhaṃ ... uppannaṃ pāpamittatam abhibhuyya-abhibhuyya viharissāmā 'ti, evaṃ hi vo bhikkhave sikkhitabban ti. Tīhi bhikkhave asaddhammehi abhibhūto pariyādinnaṃ Devadatto āpāyiko nerayiko kappattho atekiccho. Katamehi tīhi. Pāpicchatā, pāpamittatā, oramattakena viśesādhigamena antarāvosaṇaṃ āpādi. Imehi kho bhikkhave tīhi asaddhammehi abhibhūto ... atekiccho 'ti.

Mā jātu koci lokasmiṃ pāpiccho udapajjatha,
Tad amināpi jānātha pāpicchānaṃ yathā gati.
Paṇḍito 'ti samaññāto bhāvitatto 'ti sammato
Jalaṃ va yasaṃ aṭṭhā Devadatto 'ti me sutam.
So pamādaṃ anuciṇṇo āsajjanaṃ tathāgataṃ
Avīcinirayaṃ patto catudvāraṃ bhayānakaṃ.
Aduṭṭhassa hi yo dubbho pāpakammaṃ akubbato
Tam eva pāpaṃ phusati duṭṭhacittaṃ anādaraṃ.
Samuddaṃ visakumbhena yo maññeyya padūsitum
Na so tena padūseyya, bhasmā hi udadhī mahā.

Evam evaṃ tathāgataṃ yo vāden' upahimsati

Sammāgataṃ santacittaṃ, vādo tamhi na rūhati.

Tādisaṃ mittam kubbetha tañ ca sevetha paṇḍito

Yassa maggānugo bhikkhu khayaṃ dukkhassa pāpuṇe 'ti.

Atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli bhagavantaṃ etad avoca : saṃgharāji saṃgharājīti bhante vuccati. Kittāvatā nu kho bhante saṃgharāji hoti no ca saṃghabhedo, kittāvatā ca pana saṃgharāji c' eva hoti saṃghabhedo cā 'ti. Ekato Upāli eko hoti ekato dve catuttho anussāveti salākaṃ gāheti ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ imaṃ gaṇhatha imaṃ rocethā 'ti : evam pi kho Upāli saṃgharāji hoti no ca saṃghabhedo. Ekato Upāli dve honti ekato dve pañcama anussāveti ... ekato Upāli dve honti ekato tayo chaṭṭho anussāveti ... , ekato Upāli tayo honti ekato tayo sattama anussāveti ... , ekato Upāli tayo honti ekato cattāro aṭṭhama anussāveti ... , salākaṃ gāheti ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ imaṃ gaṇhatha imaṃ rocethā 'ti : evam pi kho Upāli saṃgharāji hoti no ca saṃghabhedo. Ekato Upāli cattāro honti ekato cattāro navama anussāveti ... evaṃ kho Upāli saṃgharāji c' eva hoti saṃghabhedo ca. Navannaṃ vā Upāli atirekanavannaṃ vā Saṃgharāji c' eva hoti saṃghabhedo ca. Na kho Upāli bhikkhunī saṃghaṃ bhindati api ca bhedāya parakkamati, na sikkhamānā ... , na sāmaṇero ... , na sāmaṇeri ... , na upāsako ... , na upāsikā saṃghaṃ bhindati api ca bhedāya parakkamati. Bhikkhu kho Upāli pakatatto samānasamvāsako samānasīmāya tītho saṃghaṃ bhindatīti. Saṃghabhedo saṃghabhedo 'ti bhante vuccati. Kittāvatā nu kho bhante saṃgho bhinno hotīti. Idh' Upāli bhikkhu adhammaṃ dhammo 'ti dīpenti, dhammaṃ adhammo 'ti dīpenti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatena 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatena anācinnāṃ tathāgatenā 'ti d., apaññattaṃ tathāgatena paññattaṃ tathāgatena 'ti d., paññattaṃ tathāgatena apaññattaṃ tathāgatena 'ti d., anāpattiṃ apattīti d., āpattiṃ anāpattīti d., lahukaṃ āpattiṃ garukā āpattīti d., garukaṃ āpattiṃ lahukā āpattīti d., sāvasesaṃ āpattiṃ anavasesā

āpattīti d., anavasesaṃ āpattiṃ sāvasesā āpattīti d., duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti d., aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti. Te imehi aṭṭhārasahi vatthūhi apakāsanti avapakāsanti āveṇinuposathaṃ karonti āveṇipavāraṇaṃ karonti āveṇisaṃghakammaṃ karonti. Ettāvatā kho Upāli saṃgho bhinno hoti. Saṃghasāmaggī saṃghasāmaggīti bhante vuccati. Kittāvatā nu kho bhante saṃgho samaggo hotīti. Idh' Upāli bhikkhū addhammaṃ adhammo 'ti dīpenti, dhammaṃ dhammo 'ti dīpenti, ... aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpenti. Te imehi aṭṭhārasahi vatthūhi na apakāsanti na avapakāsanti na āveṇiuposathaṃ karonti na āveṇipavāraṇaṃ karonti na āveṇisaṃghakammaṃ karonti. Ettāvatā kho Upāli saṃgho samaggo hotīti. Samaggaṃ pana bhante saṃghaṃ bhinditvā kiṃ so pasavatīti. Samaggaṃ kho Upāli saṃghaṃ bhinditvā kappatthikaṃ kibbisam pasavati kappam nirayamhi paccatīti.

Āpāyiko nerayiko kappattho saṃghabhedako,

Vaggarato adhammattho yogakkhemā paddhamasati,

Saṃghaṃ samaggaṃ bhinditvā kappam nirayamhi paccatīti.

Bhinnaṃ pana bhante saṃghaṃ samaggaṃ katvā kiṃ so pasavatīti. Bhinnaṃ kho Upāli saṃghaṃ samaggaṃ katvā brahmaṃ puññaṃ pasavati kappam saggaṃhi modatīti.

Sukhā saṃghassa sāmaggī samaggānañ c' anuggaho.

Samaggarato dhammattho yogakkhemā na dhamasati,

Saṃghaṃ samaggaṃ katvāna kappam saggaṃhi modatīti.

Siyā nu kho bhante saṃghabhedako āpāyiko nerayiko kappattho atekiccho 'ti. Siyā Upāli saṃghabhedako āpāyiko nerayiko kappattho atekiccho 'ti. Siyā pana bhante saṃghabhedako na āpāyiko na nerayiko na kappattho na atekiccho 'ti. Siyā Upāli saṃghabhedako na āpāyiko na nerayiko na kappattho na atekiccho 'ti. Katamo pana bhante saṃghabhedako āpāyiko nerayiko kappattho atekiccho 'ti. Idh' Upāli bhikkhu addhammaṃ dhammo 'ti dīpeti tasmim adhammaditthi bhede adhammaditthi vinidhāya ditthim vinidhāya khantiṃ vinidhāya ruciṃ vinidhāya bhāvaṃ anussāveti salākaṃ gāheti ayam dhammo ayam vinayo idaṃ satthu sāsanaṃ imaṃ gaṇhatha imaṃ rocethā 'ti. Ayam pi kho Upāli saṃghabhedako āpāyiko nerayiko kappattho atekiccho. Puna ca paraṃ Upāli bhikkhu adhammaṃ dhammo 'ti dīpeti tasmim adhammaditthi bhede dhammaditthi vinidhāya ...

atekiccho. Puna ca param Upāli addhammaṃ dhammo 'ti dīpeti tasmim adhammaditthi bhede vematiko ... , tasmim dhammaditthi bhede adhammaditthi ... , tasmim dhammaditthi bhede vematiko ... , tasmim vematiko bhede adhammaditthi ... , tasmim vematiko bhede dhammaditthi ... , tasmim vematiko bhede vematiko vinidhāya ... atekiccho. Puna ca param Upāli bhikkhu dhammaṃ adhammo 'ti dīpeti ... adutthullaṃ āpattim dutthullā āpattīti dīpeti tasmim adhammaditthi bhede abhammaditthi ... tasmimvematiko bhede vematiko vinidhāya ... atekiccho 'ti. Katamo pana bhante saṃghabhedako na āpāyiko na nerayiko na kappattho na atekiccho 'ti. Idh' Upāli bhikkhu dhammaṃ dhammo 'ti dīpeti tasmim dhammaditthi bhede dhammaditthi avinidhāya ditthim avinidhāya khantiṃ avinidhāya ruciṃ avinidhāya bhāvaṃ anussāveti salākaṃ gāheti ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ imaṃ gaṇhatha imaṃ rocethā 'ti. Ayaṃ pi kho Upāli saṃghabhedako na āpāyiko na nerayiko na kappattho na atekiccho. Puna ca param Upāli bhikkhu dhammaṃ adhammo 'ti dīpeti ... adutthullaṃ āpattim dutthullā āpattīti dīpeti tasmim dhammaditthi bhede dhammaditthi avinidhāya ... na atekiccho 'ti.

BRAHMAJĀLA SUTTA

(*Dīgha Nikāya*)

1. Evam me sutam. Ekaṃ samayaṃ Bhagavā antarā ca Rājagaham antarā ca Nālandam addhāna-magga-paṭipanno hoti mahatā bhikkhu-saṃghena saddhim pañcamattehi bhikkhusatehi. Suppiyo pi kho paribbājako antarā ca Rājagaham antarā ca Nālandam addhāna-magga-paṭipanno hoti saddhim antevāsinā Brahamadattena mānavena. Tatra sudam suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇam bhāsati Dhammassa avaṇṇam bhāsati Saṃghassa avaṇṇam bhāsati, Suppiyassa pana paribbājakassa antevāsī Brahamadatto mānavo aneka-pariyāyena Buddhassa vaṇṇam bhāsati Dhammassa vaṇṇam bhāsati Saṃghassa vaṇṇam bhāsati. Iti ha te ubho ācariyantevāsī aññamaññassa uju-vipaccanīka-vādā Bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhu-saṃghaṇ ca.

2. Atha kho Bhagavā ambalatṭhikāyaṃ rājāgāraka eka-ratti-vāsaṃ upagañchi saddhim bhikkhu-saṃghena. Suppiyo pi kho paribbājako Ambalatṭhikāyaṃ rājāgārake eka-ratti-vāsaṃ upagañchi saddhim antevāsinā Brahamadattena mānavena. Tatra pi sudam Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇam bhāsati Dhammassa avaṇṇam bhāsati Saṃghassa avaṇṇam bhāsati, Suppiyassa pana paribbājakassa antevāsī Brahamadatto mānavo aneka-pariyāyena Buddhassa vaṇṇam bhāsati Dhammassa vaṇṇam bhāsati Saṃghassa vaṇṇam bhāsati. Iti ha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā. Bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṃghaṇ ca.

3. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyā paccūsasamayam paccutṭhitānaṃ maṇḍala-māle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyā-dhammo udapādi : 'Acchariyaṃ āvuso abbhutaṃ āvuso yāvaṇ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividditā. Ayaṃ hi Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇam bhāsati Dhammassa avaṇṇam bhāsati Saṃghassa avaṇṇam bhāsati, Suppiyassa

pana paribbājakassa antevāsī Brahmadatto mānavo aneka-pariyāyena Buddhassa vaṇṇam bhāsati Dhammassa vaṇṇam bhāsati Saṃghassa vaṇṇam bhāsati. Iti ha 'me ubho ācariyantevāsī aññamaññassa ujuvipaccanīka-vādā Bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhu-saṃghaṃ cāti'.

4. Atha kho bhagavā tesam bhikkhūnam imam saṅkhiyā-dhammam viditvā, yena maṇḍala-mālo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi : Kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā ti? Evaṃ vutte te bhikkhū Bhagavantam etad avocum : 'Idha bhante amhākaṃ rattiyaṃ paccusāsamayam paccuṭṭhitānam maṇḍalamāle sannisinnānam sannipatitānam ayam saṅkhiyā-dhammo udapādi "Acchariyam ... pe (3) ... anubaddhā honti bhikkhusaṃghaṃ cāti". Ayam kho no bhante antarā kathā vipakatā atha bhagavā anuppatto ti.'

5. 'Mamam vā bhikkhave pare avaṇṇam bhāseyyum Dhammassa vā avaṇṇam bhāseyyum Saṃghassa vā avaṇṇam bhāseyyum, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamam vā bhikkhave pare avaṇṇam bhāseyyum Dhammassa vā avaṇṇam bhāseyyum Saṃghassa vā avaṇṇam bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā tumhaṃ yev' assa tena antarāyo. Manam vā bhikkhave pare avaṇṇam bhāseyyum Dhammassa vā avaṇṇam bhāseyyum Saṃghassa vā avaṇṇam bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā api nu tumhe paresam subhāsitaṃ dubbhāsitaṃ ājāneyyāthāti?'

'No h' etaṃ bhante.'

'Mamam va bhikkhave pare avaṇṇam bhāseyyum Dhammassa vā avaṇṇam bhāseyyum saṃghassa vā avaṇṇam bhāseyyum, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ : "Iti pi etaṃ abhūtaṃ, iti pi etaṃ atacchaṃ, n'atthi c'etaṃ amhesu, na ca pan' etaṃ amhesu saṃvijjatīti." '

6. 'Mamam vā bhiikhhave pare vaṇṇam bhāseyyum Dhammassa vā vaṇṇam bhāseyyum Saṃghassa vā vaṇṇam bhāseyyum, tatra tumhe na ānando na somanassaṃ na cetaso ubbillāvitattaṃ karaṇīyaṃ. Mamam vā bhikkhave pare vaṇṇam bhāseyyum Dhammassa vā

vaṇṇaṃ bhāseyyum Saṃghassa vā vaṇṇaṃ bhāseyyum, tatra ce tumhe assatha ānandino sumanā ubbillāvitā tumhaṃ yev' assa tena antarāyo. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyum Dhammassa vā vaṇṇaṃ bhāseyyum Saṃghassa vā vaṇṇaṃ bhāseyyum, tatra tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ : "Iti p'etaṃ bhūtaṃ, iti p'etaṃ tacchaṃ, atthi c'etaṃ amhesu, saṃvijjati ca paṇ' etaṃ amhesūti." "

7. 'Appamattakaṃ kho paṇ' etaṃ bhikkhave oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya. Katamaṇ ca taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya?"

8. * "Pānātipātaṃ pahāya pānātipātā paṭivirato Samaṇo Gotamo nihita-daṇḍo nihita-saṭṭho lajjī dayāpanno sabbapāna-bhūta-hitānukampī viharatīti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

* "Adinnādānaṃ pahāya adinnādānā paṭivirato Samaṇo Gotamo dinnādāyī dinna-pāṭikaṅkhī athenena suci-bhūtena attanā viharatīti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

* "Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo ārācāri virato methunā gāma-dhammā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

9. * "Musā-vādaṃ pahāya musā-vādā paṭivirato Samaṇo Gotamo sacca-vādī sacca-sandho theto paccayiko avisamvādako lokassāti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

* "Pisunā-vācaṃ pahāya pisunāya vācāya paṭivirato Samaṇo Gotamo, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhinnānaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācaṃ bhāsītā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

* "Pharusā-vācaṃ pahāya pharusāya vācāya paṭivirato Samaṇo Gotamo. Yā sā vācā nelā kaṇṇa-sukhā pemaṇīyā hadayaṃgamā porī bahujaṇa-kantā bahujaṇa-manāpā tathā-rūpiṃ vācaṃ bhāsītā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī nidhānavatiṃ vācam bhāsitaṃ kālana sāpadesaṃ pariyantavatiṃ atthasaṃhitā ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

10. “Bījagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo. Eka-bhattiko Samaṇo Gotamo rattūparato, vikālabhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-visūka-dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇa-ṭṭhānā paṭivirato Samaṇo Gotamo. Uccāsayaṇa-mahāsayaṇā paṭivirato Samaṇo Gotamo. Jātarūparajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-maṇsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Itthi-kumārīka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Ajelaka paṭiggahaṇā paṭivirato Samaṇo Gotamo. Kukkuṭa-sūkara paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavāssa-vaḷavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūteyya-pahiṇa-gamaṇānuyogā paṭivirato Samaṇo Gotamo. Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṇsakūṭa-mānakūṭā paṭivirato Samaṇo Gotamo. Ukkoṭana-vaṇcana-nikatisāci-yogā paṭivirato Samaṇo Gotamo. Chedana-vadhabandhana-viparāmosa-ālopa-sahasākārā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Cūla-Sīlaṃ niṭṭhitaṃ.

11. “Yathā vā paṇ’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāma-bhūtagāma-samārambhaṃ anuyuttā viharanti—seyyathīdaṃ mūla-bījaṃ khanda-bījaṃ phalu-bījaṃ agga-bījaṃ bīja-bījaṃ eva pañcamā—iti evarūpā bījagāma-bhūtagāma-samārambha paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

12. “Yathā vā paṇ’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāra-paribhogaṃ anuyuttā viharanti—seyyathīdaṃ annasannidhiṃ pāna-sannidhiṃ vattha-sannidhiṃ yāna-sannidhiṃ sayana-sannidhiṃ gandha-sannidhiṃ

āmisā-sannidhiṃ—iti vā iti evarūpā sannidhi-kāra-paribhogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

13. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti—seyyathīdaṃ naccam gītaṃ vāditam pekkham akkhānam pāṇissaram vetālam kumbhathūṇam Sobhanagarakam caṇḍālam vaṇsam dhopanam hatthi-yuddham assa-yuddham mahisa-yuddham usabha-yuddham aja-yuddham meṇḍaka-yuddham kukkuṭa-yuddham vaṭṭaka-yuddham daṇḍa-yuddham muṭṭhi-yuddham nibbuddham uyyodhikam balaggam senā-byuham anīkadassanaṃ—iti vā iti evarūpā visūkadassanā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

14. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamāda-tṭhānanuyogam anuyuttā viharanti—seyyathīdaṃ aṭṭhapadam dasa-padam ākāsam parihāra-patham samtikam khalikam ghatikam salāka-hattham akkham paṇḍacīram vaṇkakam mokkhacikam ciṅgulikam pattāḷhakam rathakam dhanukam akkharikam manesikam yathā-vajjam—iti vā iti evarūpā jūta-pamāda-tṭhānanuyoga- paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

15. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayana-mahāsayanam anuyuttā viharanti—seyyathīdaṃ āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam uddalomim ekanta-lomim kaṭṭhissam koseyyam kuttakam hatthaththaram assattharam rathattharam ajina-ppaveṇim kadalimiga-pavara-paccattharaṇam sauttara-cchadam ubhatolohitakūpadhānam—iti vā iti evarūpā uccāsayana-mahāsayana paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

16. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍana-vibhūsana-tṭhānanuyogam anuyuttā viharanti—seyyathīdaṃ ucchādanam parimaddanam nahāpanam sambāhanam ādāsam añjanam mālāvilepanam mukkhacūṇakam mukkhālepanam hattha-bandham sikhā-bandham daṇḍakam nālikam khaggam chattam citrupāhanam uṇhīsam maṇim valā-

vījanim odātāni vatthāni dīgha-dasāni—iti vā iti evarūpā maṇḍaṇa-vibhūsana-tṭhānānuyogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

17. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchāna-kathaṃ anuyuttā-viharanti—seyyathīdaṃ rāja-kathaṃ cora-kathaṃ mahāmatta-kathaṃ senā-kathaṃ bhaya-kathaṃ yuddha-kathaṃ anna-kathaṃ pāna-kathaṃ vattha-kathaṃ sayana-kathaṃ mālā-kathaṃ gandha-kathaṃ nāti-kathaṃ yāna-kathaṃ gāma-kathaṃ nigama-kathaṃ nagara-kathaṃ janapada-kathaṃ itthi-kathaṃ (purisa-kathaṃ) sūra-kathaṃ visikhā-kathaṃ kumbaṭṭhāna-kathaṃ pubba-peta-kathaṃ nānatta-kathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhava-kathaṃ—iti vā iti evarūpāya tiracchāna-kathāya paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

18. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-kathaṃ anuyuttā viharanti—seyyathīdaṃ : ‘Na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi, ahaṃ imaṃ dhamma-vinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhamma-vinayaṃ ājānissasi?—Micchā-paṭipanno tvaṃ asi, ahaṃ asmi sammā-paṭipanno—Sahitaṃ me, asahitaṃ te—pure vacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca—Avicinṇaṃ te viparāvattaṃ—Aropito te vādo, niggahīto ‘si—Cara vādappamokkhāya, nibbettehi vā sace pahosīti’—iti vā iti evarūpāya viggāhika-kathāya paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

19. ‘“Yatha vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyya-paṇa-gamanā-nuyogaṃ anuyuttā viharanti—seyyathīdaṃ raññaṃ rajamahāmattānaṃ khattiyānaṃ brāhmaṇānaṃ gahapatikānaṃ kumārānaṃ—‘Idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharāti’—iti vā iti evarūpā dūteyya-paṇa-gamanānuyogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena ca lābhaṃ nijigimsitāro—iti evarūpā kuhana-

lapanā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

Majjhima-Sīlaṃ niṭṭhitam.

21. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchā-jīvena jīvikam kappenti—seyyathīdam aṅgaṃ nimittam uppādam supinaṃ lakkhaṇam mūsikācchinnaṃ aggī-homaṃ dabbi-homaṃ thusa-homaṃ kaṇa-homaṃ taṇḍula-homaṃ sappi-homaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ aṅga-vijjā vatthu-vijjā khatta-vijjā siva-vijjā bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuṇa-vijjā vāyasa-vijjā pakkajjhānaṃ sara-parittānaṃ miga-cakkaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

22. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchā-jīvena jīvikam kappenti—seyyathīdam maṇi-lakkhaṇam daṇḍa-lakkhaṇam vattha-lakkhaṇam asi-lakkhaṇam usu-lakkhaṇam dhanu-lakkhaṇam āyudha-lakkhaṇam itthi-lakkhaṇam purisa-lakkhaṇam kumāra-lakkhaṇam kumāri-lakkhaṇam dāsa-lakkhaṇam dāsi-lakkhaṇam hatthi-lakkhaṇam assa-lakkhaṇam mahisa-lakkhaṇam usabha-lakkhaṇam golakkhaṇam aja-lakkhaṇam meṇḍa-lakkhaṇam kukkuṭa-lakkhaṇam vaṭṭaka-lakkhaṇam godhā-lakkhaṇam kaṇṇikā-lakkhaṇam kacchapa-lakkhaṇam miga-lakkhaṇam—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

23. ‘“Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchā-jīvena jīvikam kappenti—seyyathīdam ‘Raññaṃ niyyānaṃ bhavissati, raññaṃ aniyānaṃ bhavissati—Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati—Bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati—Abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati—Bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati—Iti imassa jayo bhavissati, imassa parājayo

bhavissati'—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

24. '“Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam 'Canda-ggāho bhavissati, suriya-ggāho bhavissati, nakkhatta-ggāho bhavissati. Candima-suriyānaṃ patha-gamaṇaṃ bhavissati, candima-suriyānaṃ uppatha-gamaṇaṃ bhavissati, nakkhattānaṃ patha-gamaṇaṃ bhavissati, nakkhattānaṃ uppatha-gamaṇaṃ bhavissati. Ukkā-pāto bhavissati. Disā-dāho bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi bhavissati. Candima-suriya-nakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati. Evaṃ-vipāko canda-ggāho bhavissati, evaṃ-vipāko suriya-ggāho bhavissati, evaṃ-vipāko nakkhattagāho bhavissati, evaṃ-vipāko candima-suriyānaṃ patha-gamaṇaṃ bhavissati, evaṃ-vipāko candima-suriyānaṃ uppatha-gamaṇaṃ bhavissati, evaṃ-vipāko nakkhattānaṃ patha-gamaṇaṃ bhavissati, evaṃ-vipāko nakkhattānaṃ uppatha-gamaṇaṃ bhavissati, evaṃ-vipāko ukkāpāto bhavissati, evaṃ-vipāko disā-dāho bhavissati, evaṃ-vipāko bhūmi-cālo bhavissati, evaṃ vipāko deva-dundubhi bhavissati, evaṃ-vipākaṃ candima-suriya-nakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati'—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

25. '“Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam : 'Subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati,' muddā, gaṇanā, saṃkhānaṃ kāveyyaṃ, lokāyataṃ—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

26. '“Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam āvāhanaṃ vivāhanaṃ

samvadanam vivadanam samkiranam vikiranam subhagakaranam dubbhaga-karanam viruddha-gabbha-karanam jivhā-nittaddanam hanusamhananam hatthābhijappanam kaṇṇajappanam ādāsapañham kumāri-pañham deva-pañham ādiccupatthānam Mahat-upatthānam abbhujjalanam Sir'-avhāyanam—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

27. "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam santi-kammam paṇidhi-kammam bhūri-kammam vassa-kammam vossa-kammam vatthu-kammam vatthuparikiranam ācamanam nahāpanam juhanam vamanam virecanam uddha-virecanam adho-virecanam sīsa-virecanam kaṇṇa-telaṃ netta-tappanam natthu-kammam añjanam paccañjanam sālākiyam sallakattikam dāraka-tikicchā mūla-bhesajjanam anuppā-dānam osadhīnam paṭimokkho—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

'Idam kho taṃ bhikkhave appamattakam oramattakam sīlamattakam yena puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

Mahā-Sīlam niṭṭhitam.

28. 'Atthi bhikkhave aññ' eva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye Tathāgato sayam abhiññā Sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

'Katame ca pana te bhikkhave dhammā gambhīrā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum?

29. 'Santi bhikkhave eke samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino, pubbantam ārabba aneka-vihitāni adhivuttipadāni abhivadanti atthādasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba pubbanta-kappikā pubbantānu-diṭṭhino pubbantam ārabba aneka-vihitāni adhivutti-padāni adbhidanti atthādasahi vatthūhi?

30 'Santi bhikkhave eke samaṇa-brāhmaṇā sassatavādā, sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi?

31. 'Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpam ceto-samādhim phusati yathā samāhite citte aneka-vihitam pubbe nivāsam anussarati—seyyathīdam ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ pi jātiyo tiṃsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo jāti-sataṃ pi jāti-sahassam pi jāti-sata-sahassam pi anekāni pi jāti-satāni anekāni pi jāti-sahassāni anekāni pi jāti-sata-sahassāni. "Amutrāsim evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukhadukkha-paṭisamvedī evaṃ-āyu-pariyanto. So tato cuto amutra upapādim. Tatrāpāsim evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisamvedī evaṃ-āyu-pariyanto. So tato cuto idhūpa-panno" ti iti sākāram sa-uddesaṃ aneka-vihitam pubbe nivāsam anussarati. So evaṃ āha : "Sassato attā ca loko ca vañjho kūṭattho esikatthāyitthito, te ca sattā sandhā-vanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-samam. Tam kissa hetu? Ahaṃ hi ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā manasi-kāram anvāya tathā-rūpam ceto-samādhim phusāmi yathā samāhite citte aneka-vihitam pubbe nivāsam anussarāmi—seyyathīdam ekam pi jātim ... pe ... anekāni pi jāti-sata-sahassāni. Amutrāsim evaṃ-nāmo ... pe ... idhūpapanno ti iti sākāram sa-uddesaṃ aneka-vihitam pubbe nivāsam anussarāmi. Iminā p'ahaṃ etaṃ jānāmi : Yathā sassato attā ca loko ca vañjho kūṭattho esikatthāyitthito, te ca sattā sandhāvanti saṃ-saranti cavanti upapajjanti, atthi tveva sassati-samam ti."

Idaṃ bhikkhave paṭhamam thānam yam āgama yam ārabba ekacce samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

32. 'Dutiye ca bhoto samaṇa-brāhmaṇā kim ārabba kim āgama sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī?

'Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-

manasikāram anvāya tathārūpaṃ ceto-samādhim phusati yathā samāhite citte anekavihitam pubbe nivāsaṃ anussarati—seyyathīdaṃ ekam pi samvatta-vivattam dve pi samvatta-vivattāni tīni pi samvatta-vivattāni cattāri pi samvatta-vivattānīpañcapisaṃvatta-vivattānidasa pi samvatta-vivattāni. “Amutrāsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pari-yanto. So tato cuto amutra upapādim. Tatrāpāsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto idhūpappaṇo” ti iti sākāraṃ sauddesaṃ aneka-vihitam pubbe nivāsaṃ anussarati. So evaṃ āha : “Sassato attā ca loko ca vañjho kūṭattho esikaṭṭhāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassata-samaṃ. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya ... pe ... tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte aneka-vihitam pubbe nivāsaṃ anussarāmi—seyyathīdaṃ ekam pi ... pe... dasa pi samvatta-vivattāni. Amutrāsiṃ evaṃ-nāmo ... pe idhū-pappaṇo ti iti sākāraṃ sa-uddesaṃ aneka-vihitam pubbe nivāsaṃ anussarāmi. Iminā p’ahaṃ etaṃ jānāmi : yathā sassato attā ca loko ca vañjho kūṭattho esikaṭṭhāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassata-saman ti.”

‘Idaṃ bhikkhave dutiyaṃ tṭhānaṃ yam āgamaṃ yam ārabba eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

33. ‘Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabba sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī?

‘Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte aneka-vihitam pubbe nivāsaṃ anussarati—seyyathīdaṃ dasa pi samvatta-vivattāni vīsatiṃ pi samvatta-vivattāni tiṃsaṃ pi samvatta-vivattāni cattārīsaṃ pi samvatta-vivattāni. “Amutrāsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto amutra upapādim. Tatrāpāsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto idhūpappaṇo” ti iti sākāraṃ sa-uddesaṃ pubbe nivāsaṃ anussarati. So evaṃ āha : “Sassato attā ca loko ca vañjho kūṭattho esikaṭṭhāyitthito, te

ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-samaṃ. Tam kissa hetu? Ahaṃ hi āpappam anvāya ... pe ... tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte aneka-vihitam pubbe nivāsaṃ anussarāmi—seyyathidaṃ dasa pi samvaṭṭa-vivaṭṭāni ... pe ... cattārīsaṃ pi samvaṭṭa-vivaṭṭāni. Amutrāsim evaṃ-nāmo ... pe ... idhūpapanno ti iti sākāraṃ sauddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarāmi. Iminā p'ahaṃ etaṃ jānāmi : yathā sassato attā ca loka ca vañjho kūṭattho esikaṭṭhāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassati-saman ti."

'Idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

34. 'Catutthe ca bhonto samaṇa-brahmaṇā kim āgama kim ārabba sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī?

'Idha bhikkhave ekacco samaṇo vā brahmaṇo vā takkī hoti vīmaṇsī. So takka-pariyāhataṃ vīmaṇsānucaritaṃ sayam-paṭi-bhānaṃ evaṃ āha : "Sassato attā ca loka ca vañjho kūṭattho esikaṭṭhāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassati-samanti."

'Idaṃ bhikkhave catutthaṃ tṭhānaṃ yaṃ āgama yaṃ ārabba eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

35. 'Ime kho te bhikkhave samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brahmaṇā vā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

36. 'Tayidaṃ bhikkhave Tathāgato pajānāti : "Ime diṭṭhitṭhāna evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisam-parāyā ti." Tañ ca Tatāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c'assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

37. 'Ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaṇīyā ye Tathāgato

sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

Paṭhama-bhānavāram.

1. 'Santi, bhikkhave, eke samaṇabrāhmaṇā ekacca-sassatikā ekacca-asassatikā, ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi?

2. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāno loko yebhuyyena sattā Ābhassara-saṃvaṭṭanikā honti. Te tattha honti manomayā pīti-bhakkhā sayampabhā antalikkha-carā subha-tṭhāyino, cīram dīgam addhānam tiṭṭhanti.

3. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dāghassa adhuno accayena ayaṃ loko vivatṭati. Vivatṭamāne loka suññam Brahmavimānam pātu-bhavati. Ath' aññataro satto āyukkhayā vā puññakkhayā vā Ābhassara-kāyā cavitvā suññam Brahma-vimānam upapajjati. So tattha hoti manomayo pīti-bhakkho sayam-pabho antalikkha-carā subhatṭhāyi, cīram dīgam addhānam tiṭṭhati.

4. 'Tassa tattha ekakassa dīgha-rattam nibbusitattā anabhirati paritassanā uppajjati : "Aho vata aññe pi sattā itthattam āgaccheyyun" ti. Atha aññātare pi sattā āyukkhayā vā puññakkhayā vā Ābhassara-kāyā cavitvā Brahma-vimānam upapajjanti tassa sattassa saṃvaṭṭam. Te pi tattha honti manomayā pīti-bhakkhā sayampabhā antalikkhacarā subhatṭhāyino, cīram dīgam addhānam tiṭṭhanti.

5. 'Tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evaṃ hoti : "Aham asmi Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūta-bhavyānam. Mayā ime sattā nimmitā. Tam kissa hetu? Mamma hi pubbe etad ahosi : 'Aho vata aññe pi sattā itthattam āgaccheyyun' ti. Iti mamañ ca mano-pañidhi, ime ca sattā itthattam āgatā" ti. Ye pi te sattā pacchā upapannā tesam pi evaṃ hoti : "Ayaṃ kho bhavam Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānam. Iminā

mayam bhotā Brahmunā nimmitā. Tam kissa hetu? Imam mayam hi addasāma idha paṭhamam upapannam, mayam pana amhā pacchā upapannā ti.”

6. ‘Tatra, bhikkhave, yo satto paṭhamam upapanno so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. Ye pana te sattā pacchā upapannā te appāyukatarā ca honti dubbaṇṇatarā ca appesakkatarā ca. Thānam kho pan’ etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati. Itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūppam ceto-samādhim phusati yathā samāhite citte tam pubbe nivāsam anussarati, tato param nānussarati. So evam āha : “Yo kho so bhavam Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūta-bhavyānam yena mayam bhotā Brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassati-samam tath’ eva thassati. Ye pana mayam ahumha tena Brahmunā nimmitā te mayam aniccā addhuvā appāyukā cavana-dhammā itthattam āgatā ti.”

‘Idam, bhikkhave, paṭhamam thānam yam āgama yam ārabha eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī?

7. ‘Dutiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī?

‘Santi, bhikkhave, Khiddā-padosikā nāma devā. Te ativelam hassa-khiddā-rati-dhamma-samāpannā viharanti. Tesam ativelam hassa-khiddā-rati-dhamma-samāpannānam viharatam sati mussati, satiyā sammosā te devā tamhā kāyā cavantī.

8. ‘Thānam kho pan’ etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati, itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasi-kāram anvāya tathā-rūppam cetosamādhim phusati yathā samāhite citte tam pubbe nivāsam anussarati, tato param nānussarati.

9. 'So evam āha : "Ye kho te bhonto devā na Khiddhā-padosikā te na ativelam hassa-khiddhā-rati-dhamma-samāpannā viharanti. Tesam na ativelam hassa-khiddhā-rati-dhamma-samāpannānam viharatam sati na mussati, satiyā asamosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāma-dhammā sassati-samam tath' eva ṭhassanti. Ye pana mayam ahumha Kiddhā-padosikā te mayam ativelam hassa-khiddhā-rati-dhamma-samāpannā viharimha. Tesam no ativelam hassa-khiddhā-rati-dhamma-samāpannānam viharatam sati mussati, satiyā sammosā eva mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavana-dhammā itthattam āgatā ti."

'Idam, bhikkhave, dutiyam thānam yam āgamma yam ārabha eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānaṃ ca lokaṃ ca paññāpentī.

10. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānaṃ ca lokaṃ ca paññāpentī?

'Santi, bhikkhave, Mono-padosikā nāma devā. Te ativelam aññamaññam upanijjhāyanti. Te ativelam aññamaññam upanijjhāyantaññamaññamhi cittāni padūsentī. Te aññamaññamhi paduṭṭha-cittā kilanta-kāyā kilanta-cittā. Te devā tamhā kāyā cavanti.

11. "Thānam kho pan' etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchatī, itthattam āgato samāno agāasmā anagāriyam pabbajati. Agāasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathā-rūpam ceto-samādhim phusati yathā samāhite citte tam pubbe nivāsam anussarati, tato param nānussarati.

12. 'So evam āha : "Ye kho te bhonto devā na Mano-padosikā te na ativelam aññamaññam upanijjhāyanti. Te na ativelam aññamaññam upanijjhāyantaññamaññamhi cittāni nappadūsentī. Te aññamaññamhi apaduṭṭha-cittā akilanta-kāyā akilanta-cittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāma-dhammā sassati-samam tath' eva ṭhassanti. Ye pana mayam ahumha Mano-padosikā te mayam ativelam aññamaññam upanijjhāyimha. Te mayam ativelam aññamaññam upanijjhāyantaññamaññamhi cittāni padūsimha. Te

mayam aññamaññamhi paduṭṭha-cittā kilanta-kāyā kilanta-cittā eva. Mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavana-dhammā itthattam āgatā ti."

'Idam bhikkhave, tatiyam ṭhānam yam āgama yam ārabba eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-assassatikā ekaccam sassatam attānañ ca lokañ ca paññāpentī?

13. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī?

'Idha, bhikkhave, eksacco samaṇo vā brāhmaṇo va takkī hoti vīmaṁsī. So takka-pariyāhatam vīmaṁsānucaritam sayam-paṭibhānam evam āha : "Yam kho idam vuccati cakkhun ti pi sotā ti pi ghānam ti pi jivhā ti pi kāyo ti pi ayam attā anicco addhuvo asassato vipariṇāma-dhammo. Yañ ca kho idam vuccati citta ti vā mano ti vā viññāṇa ti vā ayam attā nicco dhuvo sassato avipariṇāma-dhammo sassati-samam tath' eva ṭhassatīti.'

'Idam, bhikkhave, catuttham ṭhānam yam āgama yam ārabba eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī.

14. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

15. 'Tayidaṃ, bhikkhave, tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisam-parāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaram pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānam samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

16. 'Santi, bhikkhve, eke samaṇa-brāhmaṇā antānantikā, antānantam lokassa paññāpentī catūhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba antānantikā antānantam lokam paññāpentī catūhi vatthūhi?

17. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte antasaññī lokasmim viharati. So evaṃ āha : "Antavā ayaṃ loko parivaṭumo. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya ... pe ... tathā-rūpaṃ ceto-samādhim bhusāmi yathā samāhite citte anta-saññī lokasmim viharāmi. Imināpāhaṃ etaṃ jānāmi : yathā antavā ayaṃ loko parivaṭumo ti."

'Idaṃ, bhikkhave, paṭhamam thānaṃ Yam āgama yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī.

18. 'Dutiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba antānantikā antānantam lokassa paññāpentī?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte ananta-saññī lokasmim viharati. So evaṃ āha : "Ananto ayaṃ loko apariyanto. Ye te samaṇa-brāhmaṇā evaṃ āhaṃsu : 'Antavā ayaṃ loko parivaṭumo' ti tesam musā. Ananto ayaṃ loko apariyanto. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya ... pe ... tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte ananta-saññī lokasmim viharāmi. Imināpāhaṃ etaṃ jānāmi : yathā ananto ayaṃ loko apariyanto ti."

'Idaṃ, bhikkhave, dutiyam thānaṃ yam āgama yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī.

19. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba antānantikā antānantam lokassa paññāpentī?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte uddham-adho anta-saññī lokasmim viharati, tiriyaṃ ananta-saññī. So evaṃ āha : "Antavā ca ayaṃ loko ananto

ca. Ye te samaṇa-brāhmaṇā evaṃ āhaṃsu : ‘Antavā ayaṃ loko parivaṭumo’ ti tesam musā. Ye pi te samaṇa-brāhmaṇā evaṃ āhaṃsu : ‘Ananto ayaṃ loko apariyanto’ ti tesam pi musā. Antavā ca ayaṃ loko ananto ca. Taṃ kissa hetu? Ahaṃ hi ātappaṃ anvāya ... pe ... tathā rūpaṃ ceto-samādhim phusāmi yathā samāhite citte uddham-adho anta-saññī lokasmim viharāmi, tiriyaṃ ananta-saññī. Iminā pa’haṃ etaṃ jānāmi : yathā antavā ca ayaṃ loko ananto cāti.”

‘Idaṃ, bhikkhave, tatiyaṃ thānaṃ yam āgama yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpentī.

20. ‘Catutthe ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba antānantikā antānantaṃ lokassa paññāpentī?

‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṇsi. So takka-pariyāhataṃ vimaṇsānucaritaṃ sayam-paṭibhānaṃ evaṃ āha : “N’evāyaṃ loko antavā na panānanto. Ye te samaṇa-brāhmaṇā evaṃ āhaṃsu : ‘Antavā ayaṃ loko parivaṭumo’ ti tesam musā. Ye pi te samaṇa-brāhmaṇā evaṃ āhaṃsu : ‘Ananto ayaṃ loko apariyanto’ ti tesam pi musā. Ye pi te samaṇa-brāhmaṇā evaṃ āhaṃsu : ‘Antavā ca ayaṃ loko ananto cāti’ tesam pi musā. N’evāyaṃ loko antavā na panānanto ti.”

‘Idaṃ, bhikkhave, catutthaṃ thānaṃ yam āgama yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpentī.

21. ‘Ime kho te, bhikkhave, samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṃ lokassa paññāpentī, cabbe te imeh’ eva catuhi vatthūhi etesaṃ vā aññatarena, n’ atthi ito bahiddhā.

22. ‘Yayidaṃ, bhikkhave, Tathāgato pajānāti : “Ime diṭṭhiṭṭhāna evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Tañ ca Tathāgato pajānāti, tato ca uttaritaram pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c’ assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhirā duddassā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato

sayam abhiññā sacchi-katvā pavedeti yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

23. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā amarā-vikkhepikā, tattha tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha amarā-vikkhepikā tattha tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam catuhi vatthūhi?

24. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idam kusalan ti yathābhūtam nappajānāti, idam akusalan ti yathā-bhūtam nappajānāti. Tassa evam hoti : "Aham kho idam kusalan ti yathābhūtam nappajānāmi, idam akusalan ti yathā-bhūtam nappajānāmi. Ahañ c'eva kho pana idam kusalan ti yathā-bhūtam appajānanto, idam akusalan ti yathā-bhūtam appajānanto, idam kusalan ti vā vyākareyyam idam akusalan ti vā vyākareyyam, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭigho vā tam mam' assa musā. Yam mam' assa musā so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti." Iti so musā-vāda-bhayā musā-vāda-parijegucchā n'ev' idam kusalan ti vyākaroti, na pana idam akusalan ti vyākaroti, tattha tattha pañham puṭṭho samāno vācā-vikkhepam āpajjati amarā-vikkhepam : "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idam, bhikkhave, paṭhamam thānam yam āgamma yam ārabha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam.

25. 'Dutiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha amarā-vikkhepikā tattha tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idam kusalan ti yathābhūtam nappajānāti, idam akusalan ti yathā-bhūtam nappajānāti. Tassa evam hoti : "Aham kho idam kusalan ti yathābhūtam nappajānāmi, idam akusalan ti yathā-bhūtam nappajānāmi. Ahañ c'eva kho pana idam kusalan ti yathā-bhūtam appajānanto, idam akusalan ti yathā-bhūtam appajānanto, idam kusalan ti vā vyākareyyam idam akusalan ti vā vyākareyyam, tattha me assa chando vā rāgo

vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭigho vā tam mam' assa upādānaṃ. Yaṃ mam' assa upādānaṃ, so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti." Iti so upādānabhayā upādāna-parijegucchā n'ev' idaṃ kusalan ti vyākaroti na pana idaṃ akusalan ti vyākaroti, tattha tattha pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ : "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

26. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idaṃ kusalan ti yathā bhūtaṃ nappajānati, idaṃ akusalan ti yathā-bhūtaṃ nappajānati. Tassa evaṃ hoti : "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappajānāmi, idaṃ akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto, idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ—santi hi kho pana samaṇa-brāhmaṇā paṇḍitā nipuṇā kata-parappavādā vāla-vedhi-rūpā vobhindantā maññe caranti paññāgatena diṭṭhi-gatāni—te maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. Ye maṃ tattha samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ tesāhaṃ na sampāyeyyaṃ. Yesāhaṃ na sampāyeyyaṃ so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo" ti. Iti so anuyoga-bhayā anuyoga-parijegucchā n'ev' idaṃ kusalan ti vyākaroti, na pan' idaṃ akusalan ti vyākaroti, tattha tattha pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ : "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ yaṃ āgama yaṃ ārabha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

27. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ : " 'Atthi paro loko?' ti iti ce maṃ pucchasi, 'Atthi paro loko' ti iti ce me assa, 'atthi paro loko' ti iti ce maṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no. 'N'atthi paro loko?' ti ... pe ... 'Atthi ca n'atthi ca paro loko? N'ev' atthi na n'atthi paro loko?—Atthi sattā opapātikā? N'atthi sattā opapātikā? Atthi ca n'atthi ca sattā opapātikā? N'ev' atthi na n'atthi sattā opapātikā?—Atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? N'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? Atthi ca n'atthi ca sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? N'ev' atthi na n'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko?—Hoti Tathāgato param maraṇā? Na hoti Tathāgato paraṃ maraṇā? Hoti ca na hoti ca Tathāgato paraṃ maraṇā? N'eva hoti na na hoti Tathāgato paraṃ maraṇā?' ti iti ce maṃ pucchasi, 'n'eva hoti na na hoti Tathāgato paraṃ maraṇā' ti iti ce me assa, 'n'eva hoti na na hoti Tathāgato paraṃ maraṇā' ti iti te naṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti me no. No no ti pi me no ti."

'Idam, bhikkhave, catutthaṃ ṭhānaṃ yam āgama yam ārabha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

28. Ime kho te, bhikkhave, samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ, sabbe te imeh' eva catuhi vatthūhi etesam vā aññatarena, n'atthi ito bahiddhā.

29. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : 'Ime diṭṭhiṭṭhāna evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.' Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa

paccattam yeva nibbuti veditā, vedanānaṃ samudayaṃ ca aṭṭhagamaṃ ca asādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitā-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

30. Santi, bhikkhave, eke samaṇa-brāhmaṇā adhicca-samuppannikā, adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti dvīhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti?

31. ‘Santi, bhikkhave, Asañña-sattā nāma devā, saññupādā ca pana te devā tamhā kāyā cavanti. Thānaṃ kho pan’ etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte saññuppādam anussarati, tato paraṃ nāussarati. So evaṃ āha : “Adhicca-samuppanno attā ca loko ca. Taṃ kissa hetu? Ahaṃ hi pubbe nāho-siṃ, so mhi etarahi ahutvā sattattāya pariṇato ti.”

‘Idaṃ, bhikkhave, paṭhamam thānaṃ yaṃ āgamma yaṃ ārabba eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti.

32. Dutīye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti?

‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takka-pariyāhataṃ vīmaṃsānucaritaṃ sayam-paṭibhānaṃ evaṃ āha : “Adhicca-samuppanno attā ca loko cāti.”

‘Idaṃ, bhikkhave, dutiyaṃ thānaṃ yaṃ āgamma yaṃ ārabba eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti.

33. Ime kho te, bhikkhave, samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti

dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā vrāhmaṇā vā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpentī, sabbe te imeh' eva dvīhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

34. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayamañ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

35. 'Ime kho te, bhikkhave, samaṇa-arāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti atṭhādasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā pubbānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva atṭhādasahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

36. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayamañ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

37. 'Santi, bhikkhve, eke samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino, aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi. Te ca bhonto samaṇa-brāhmaṇā

kim āgamma kim ārabba aparanta-kappikā aparantā-nuditthino aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi?

38. ‘Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā, uddham āghatanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi?

‘“Rūpī attā hoti arogo param maraṇā saññī” ti naṃ paññāpentī. “Arūpī attā hoti arogo param maraṇā saññī” ti naṃ paññāpentī. “Rūpī ca arūpī ca ... pe ... “N’evārūpī nārūpī ... “Antavā attā hoti ... “Anantavā ... “Antavā ca anantavā ca ... “N’ev’ antavā nānantavā ... “Ekatta-saññī attā hoti ... “Nānattasaññī ... “Paritta-saññī ... “Appamāna-saññī ... “Ekatta-sukhī attā hoti ... “Ekanta-dukkhī ... “Sukha-dukkhī ... “Adukkham-asukhī attā hoti aroso param maraṇā saññī” ti naṃ paññāpentī.

39. ‘Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatana saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā va brāhmaṇā vā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpentī, sabbe te imeh’ eva soḷasahi vatthūhi etesaṃ vā aññatarena, n’atthi ito bahiddhā.

40. ‘Tayidaṃ bhikkhave, Thatāgato pajānāti : “Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Tañ ca Tathāgato pajāntāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c’ assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayama abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Dutiya-bhāṇavāraṃ.

1. 'Santi, bhikkhave eke samaṇa-brāhmaṇā uddhamāghatanikā asaṇṇi-vādā, uddham āghatanā asaṇṇim attānaṃ paññāpentī aṭṭhahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānaṃ paññāpentī aṭṭhahi vatthūhi?

2. * "Rūpī attā hoti arogo param maraṇā asaṇṇī" ti naṃ paññāpentī. "Arūpī ... pe ... "Rūpī ca arūpī ca ... "N'eva rūpī nārūpī ... "Antavā ca ... "Anantavā ... "Antavā ca anantavā ca ... "E'ev' antavā nānantavā attā hoti arogo arogo param maraṇā asaṇṇī ti" naṃ paññāpentī.

3. 'Ime kho te, bhikkhave, samaṇabrāhmaṇā uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānaṃ paññāpentī aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānaṃ paññāpentī, sabbe te imeh' eva aṭṭhahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

4. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhae, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayamaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

5. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saṇṇi-nāsaṇṇi-vādā, uddham āghatanā n'eva saṇṇim nāsaṇṇim attānaṃ paññāpentī aṭṭhahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha uddham-āghatanikā n'eva-saṇṇi-nāsaṇṇi-vādā uddham āghatanā n'eva saṇṇim nāsaṇṇim attānaṃ paññāpentī aṭṭhahi vatthūhi?

6. * "Rūpī attā hoti arogo param maraṇā n'eva saṇṇī nāsaṇṇī ti" naṃ paññāpentī. "Arūpī ... "Rūpī ca arūpī ca ... "N'eva rūpī nārūpī ... "Antavā ... "Anantavā ... "Antavā ca anantavā ca ... "N'ev' antavā

nānantavā attā hoti arogo param maraṇā n'eva saññī nāsaññī ti naṃ paññāpentī.

7. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññī-nāsaññī-vādā uddham āghatanā n'eva saññim nāsañnim attānaṃ paññāpentī aṭṭhahi vatthūhi. Ye ho keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā n'eva-saññī-nāsaññī-vādā uddham āghatanā n'eva sañnim nāsañnim attānaṃ paññāpentī, sabbe te imeh' eva aṭṭhahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

8. 'Tayidam, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

9. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā ucchedavādā, sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha uccheda-vādā sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi?

10. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evamvādi hoti evaṃ-diṭṭhī : "Yato kho bho ayaṃ attā rūpī cātum-mahā-bhūtika mātā-pettika-sambhavo, kāyassa bheda ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

11. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī kāmāvacaro kabaliṅkārahāra-bhakkho. Taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

12. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī manomayo sabbaṅga-paccaṅgī ahīn-indriyo. Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

13. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. Na ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso rūpa-saññānaṃ samatikkamā paṭighasaññānaṃ attha-gamā nānatta-saññānaṃ amanasi-kārā 'Ananto okāso' ti ākāsaṇācāyatanūpago. Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

14. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākāsaṇācāyatanāṃ samatikkamma' 'Anantaṃ viññānaṃ' viññāṇācāyatanūpago. Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

15. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso viññāṇācāyatanāṃ samatikkamma 'N'atthi kiñcīti' akiñcaññāyatanūpago. Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

16. 'Taṃ añño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā

sammā samucchinno hoti. Atthi kho bho añño attā sabbaso viññā-
ṇañcāyatanam samatikkamma 'N'atthi kiñcīti' akiñcaññāyatanūpago.
Taṃ tvam na jānāsi na passasi. Taṃ aham jānāmi passāmi. So kho
bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā,
ettāvatā kho bho ayam attā sammā samucchinno hotīti." Itth' eke sato
sattassa ucchedam vināsam vibhavam paññāpentī.

17. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvam
vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā
sammā samucchinno hoti. Atthi kho bho añño attā sabbaso akiñ-
caññāyatanam samatikkamma 'San taṃ etaṃ paṇītaṃ etaṃ' ti neva-
saññā-nāsaññāyatanūpago. Taṃ tvam na jānāsi na passasi. Taṃ aham
jānāmi passāmi. So kho bho attā yato kāyassa bheda ucchijjati
vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā
samucchinno hotīti." Itth' eke satto sattassa ucchedam vināsam
vibhavam paññāpentī.

18. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uccheda-vādā sato
sattassa ucchedam vināsam vibhavam paññāpentī sattahi vatthūhi. Ye
hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uccheda-vādā sato sattassa
ucchedam vināsam vibhavam paññāpentī, sabbe te imeh' eva sattahi
vatthūhi etesaṃ va aññatarena, n'atthi ito bahiddhā.

19. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā
evam-gahitā evam-parāmatṭhā evam-gatikā bhavissanti evam-abhi-
samparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaram pajānāti,
tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva
nibbuti veditā, vedanānam samudayañ ca atthagamañ ca assādañ ca
ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto,
bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duranubodhā santā
paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam
abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam
vaṇṇam sammā vadamānā vadeyyum.

20. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā diṭṭha-dhamma-
nibbāna-vādā, sato sattassa parama-diṭṭha-dhamma-nibbānam paññā-
pentī pañcahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma
kim arābbha diṭṭha-dhamma-nibbāna-vādā sato sattassa diṭṭha-dhamma-
nibbānam paññāpentī pañcahi vatthūhi?

21. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃ vādi hoti evaṃ-diṭṭhi : "Yato kho bho ayam attā pañcahi kāma-guṇehi samappito samaṇgi-bhūto paricāreti, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

22. 'Taṃ aṇṇo evaṃ āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Taṃ kissa hetu? Kāmā hi bho aniccā dukkhā viparināma-dhammā, tesam viparināma-aññatthā-bhāvā uppajjanti soka-parideva-duttkha-domanass-upāyāsā. Yato kho bho ayam attā vivicc' eva kāmehi vivicca akusala-dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

23. 'Taṃ aṇṇo evaṃ āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Taṃ kissa hetu? Yad eva tattha vitakkaṃ vicāraṃ etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayam attā vitakka-vicāraṃ vupasama ajjhataṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

24. 'Taṃ aṇṇo evaṃ āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'so n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Taṃ kissa hetu? Yad eva tattha pīti-gataṃ cetaso ubbillāvitattaṃ etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayam attā pitīyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukha-vihāri' ti tatiyajjhānaṃ upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

25. 'Taṃ aṇṇo evaṃ āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'so n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā

parama-diṭṭha-dhamma-nibbānappatto hoti. Taṃ kissa hetu? Yad eva tattha sukham iti cetaso ābhogo etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubb'eve somanassa-domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

26. 'Ime kho te bhikkhave, samaṇa brahmemā diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti, sabbe te imeh' eva pañcahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

27. Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

28. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva catu-cattārisāya vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

29. Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca

ādīnavaṇ ca nissaraṇaṇ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

30. ‘Ime kho te, bhikkhave, samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh’ eva dvā-saṭṭhiyā vatthūhi etesaṃ vā aññatarena, n’atthi ito bahiddhā.

31. Tayidaṃ, bhikkhave, Tathāgato pajānāti : “Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Taṇ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṇ ca pajānaṇaṃ na parāmasati, aparāmasato c’ assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayaṇ ca atthagamaṇ ca assādaṇ ca ādīnavaṇ ca nissaraṇaṇ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

32. ‘Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassatavādā sassataṃ attānaṇ ca lokaṇ ca paññāpenti catuhi vatthūhi, tad api tesam bhavantaṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

33. ‘Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekaca-sasatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṇ ca lokaṇ ca paññāpenti catuhi vatthūhi, tad api tesam bhavantaṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

34. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī catuhi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

35. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepam āpajjanti amarā-vikkhepam catuhi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

36. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpentī dvihi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

37. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantam ārabba aneka-vihitāni adhivutti-padāni abhivadanti atṭhādasahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

38. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānam paññāpentī soḷasahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

39. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññim attānam paññāpentī atṭhahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

40. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānam paññāpentī atṭhahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

41. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññāpentī sattahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam taṇhā-gatānam paritasita-vipphanditam eva.

42. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭhadhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

43. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

44. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitaṃ adhivutti-padāni abhivadanti dvā-satṭhiyā vatthūhi, tad api tesam bhavantam samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

45. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi, tad api phassa-paccayā.

46. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi, tad api phassa-paccayā.

47. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catuhi vatthūhi, tad api phassa-paccayā.

48. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi, tad api phassa-paccayā.

49. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpentī dvīhi vatthūhi, tad api phassa-paccayā.

50. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi, tad api phassa-paccayā. *

51. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āgahatanā saññim attānaṃ paññāpentī soḷasahi vatthūhi, tad api phassa-paccayā.

52. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āgahatanā asaññim attānaṃ paññāpentī atthahi vatthūhi, tad api phassa-paccasyā.

53. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eve saññim nāsaññim attānaṃ paññāpentī atthahi vatthūhi, tad api phassa-paccayā.

54. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedam vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, tad api phassa-paccayā.

55. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi, tad api phassa-paccayā.

56. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi, tad api phassa-paccayā.

57. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi tad api phassa-paccayā.

58. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

59. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

60. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

61. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-

vikkhepaṃ catuhi vatthūhi, te vata aññatra phassā paṭisam-vedissantīti n'etaṃ thānaṃ vijjati.

62. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpentī dvīhi vatthūhi, ta vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

63. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

64. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpentī soḷasahi vatthūhi, te vata aññatra phassā paṭi-samvedissantīti n'etaṃ thānaṃ vijjati.

65. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññiṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭi-samvedissantīti n'etaṃ thānaṃ vijjati.

66. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññiṃ nāsanniṃ attānaṃ paññāpentī aṭṭhahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

67. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedam vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

68. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

69. 'Tatra, bhikkhave ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

70. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānu-

diṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhvutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, te vata aññatra phassā paṭisamvedissanti n'etaṃ thānaṃ vijjati.

71. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi, ye pi te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā, ye pi te samaṇa-brāhmaṇā antānantikā, ye pi te samaṇa-brāhmaṇā amarā-vikkhepikā, ye pi te samaṇa-brāhmaṇā adhicca-samuppannikā, ye pi te samaṇa-brāhmaṇā pubbanta-kappikā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā, ye pi te samaṇa-brāhmaṇā uccheda-vādā, ye pi te samaṇa-brāhmaṇā-diṭṭha-dhamma-nibbāna-vādā, ye pi te samaṇa-brāhmaṇā pubbanta-kappikā, ye pi te samaṇa brahmaṇā aparantakappikā, ye pi te samaṇa-brāhmaṇā pubbanta kappikā ca aparanta-kappikā, ca pubbantāparanta-kappikā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhvutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisamvedenti, tesam vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass'-upāyāsā sambhavanti. Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayaṃ ca attha-gamaṃ ca assādaṃ ca ādīnavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ pajānāti, ayaṃ imehi sabbe' eva uttaritaraṃ pajānāti.

72. 'Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantāparanta-kappikā cā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba aneka-vihitāni adhvutti-padāni abhivadanti, sabbe te imeh' eva dvā-saṭṭhiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti.

'Seyyathā pi, bhikkhave, dakkho kevaṇto vā kevaṇtevasī vā sukhumacchikena jālena parittaṃ udaka-dahaṃ otthareyya, tassa evaṃ assa : "Ye kho keci imasmim udaka-dahe olārikā pāṇā, sabbe te anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti, —evaṃ eva kho,

bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantāparanta-kappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva dvā-satṭhiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti.

73. 'Ucchinna-bhava-nettiko, bhikkhave, Tathāgatassa kāyo tiṭṭhati. Yav' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kāyassa bhedaṃ uddham jīvita-pariyādānā na dakkhinti deva-manussā.

'Seyyathā pi, bhikkhave, amba-piṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭupanibandhanāni, sabbāni tāni tadanvayāni bhavanti—evaṃ eva kho, bhikkhave, ucchinna-bhavanettiko Tathāgatassa kāyo tiṭṭhati. Yāv' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kāyassa bhedaṃ uddham jīvita-pariyādānā na dakkhinti deva-manussā ti.'

74. Evaṃ vutte āyasmā Ānando Bhagavantaṃ etad avoca : 'Acchariyaṃ bhante, abbhutaṃ bhante, Ko nāmo ayaṃ, bhante, dhamma-pariyāyo ti?'

'Tasmāt iha tvam, Ānanda, imaṃ dhamma-pariyāyaṃ Atthajālan ti pi naṃ dhārehi, Dhamma-jālan ti pi naṃ dhārehi, Brahma-jālan ti pi naṃ dhārehi, Diṭṭhi-jālan ti pi naṃ dhārehi, Anuttaro saṃgāma-vijayo ti pi naṃ dhārehīti.'

Idaṃ avoca Bhagavā, attamanā te bhikkhu Bhagavato bhāsitaṃ abhinandun ti. Imasmiṃ ca pana veyyakaraṇasmiṃ bhañṇamāne sahassī loka-dhātu akampitthāti.

Brahmajāla-Suttaṃ niṭṭhitaṃ.

SĀMAÑÑA-PHALA SUTTA

(*Dīgha Nikāya*)

1. Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Jīvakassa Komārabhaccassa Amba-vane, mahatā bhikkhu-samghena saddhim adḍha-telasehi bhikkhusatehi. Tena kho pana samayena rājā-Māgadho Ajātasattu Vedehi-putto tadahu 'posathe pannarase Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā rājā-macca-parivuto upari-pāsāda-vara-gato nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto tadahu 'posathe udānam udānesī : 'Ramaṇīyā vata bho dosinā-ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti. Kam nu kh'ajja samaṇam vā brāhmaṇam vā payirupāseyyāma, yaṃ no payirupāsato cittam pasīdeyyāti?'

2. Evam vutte aññataro rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : 'Ayaṃ deva Pūraṇo Kassapo samghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññu cira-pabbajito addhagato vayo anuppatto. Taṃ devo Pūraṇam Kassapam payirupāsatu, app eva nāma devassa Pūraṇam Kassapam payirupāsato cittam pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

3. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : 'Ayaṃ deva Makkhali-Gosālo samghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññu cira-pabbajito addhagato vayo anuppatto. Taṃ devo Makkhali-Gosālam payirupāsatu, app eva nāma devassa Makkhali-Gosālam payirupāsato cittam pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

4. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : 'Ayaṃ deva Ajito Kesa-kamabalo samghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññu cira-pabbajito addhagato vayo anuppatto. Taṃ devo Ajitam kesa-kambalam payirupāsatu, app eva nāma devassa

Ajitam kesa-kambalam payirupāsato cittam pasideyyāti.’ Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

5. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : ‘Ayaṃ deva Pakudho Kaccāyano saṃghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññu, cira-pabbajito addhagato vayo anuppatto. Taṃ devo Pakudham Kaccāyanam payirupāsatu app eva nāma devassa Pakudham Kaccāyanam payirupāsato cittam pasideyyāti.’ Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

6. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : ‘Ayaṃ deva Saṇjāyo Belatṭhi-putto saṃghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññu cira-pabbajito addhagato vayo anuppatto. Taṃ devo saṇjāyam Belatṭhi-puttam payirupāsatu, app eva nāma devassa Saṇjāyam Belatṭhi-puttam payirupāsato cittam pasideyyāti.’ Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

7. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca : ‘Ayaṃ deva Nigaṇṭho Nāta-putto saṃghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññu cira-pabbajito addhagato vayo anuppatto. Taṃ devo Nigaṇṭham Nāta-puttam payirupāsatu, app eva nāma devassa Nigaṇṭham Nāta-puttam payirupāsato cittam pasideyyāti.’ Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

8. Tena kho pana samayena Jivako Komārabhacca rañño Māgadhassa Ajātasattussa Vedehi-puttassa avidure tuṇhi-bhūto nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Jivakam Komārabhaccam etad avoca : Tvaṃ pana samma Jivaka kiṃ tuṇhī ti?’

‘Ayaṃ deva Bhagavā araham sammā-sambuddho amhākam ambavane viharati, mahatī bhikkhu-saṃghena saddhim adḍha-telasehi bhikkhu-satehi. Taṃ kho pana Bhagavantam Gotanam evaṃ kalyāṇo kitti-saddo abbhuggato : “Iti pi so Bhagavā araham sammā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi, satthā deva-manussānam buddho bhagavā ti.” Taṃ devo Bhagavantam

payirupāsatu, app eva nāma devassa Bhagavantam payirupāsato cittam pasīdeyyāti.'

'Tena hi samma Jīvaka hatthi-yānāni kappāpehīti.'

9. 'Evaṃ devāti' kho Jīvako Komārabhacco rañño Māgadhasa Ajātasattussa Vedehi-puttassa paṭissutvā pañca-mattāni hatthinikāsatāni kappāpetvā, rañño ca ārohaṇīyaṃ nāgaṃ, rañño Māgadhasa Ajātasattussa Vedehi-puttassa paṭivedesi : 'Kappitāni kho te deva hatthiyānāni yassa dāni kālaṃ maññasīti.' Atha kho rājā Māgadho Ajātasattu Vedehi-putto pañcasu hatthinikā-satesu paccekā itthiyo āropetvā ārohaṇīyaṃ nāgaṃ abhiruhitvā, ukkāsu dhāriyamānāsu Rājagahamhā niyyāsi mahacca rājānubhāvena, yena Jīvakassa Komārabhaccassa Amba-vanaṃ tena pāyāsi.

10. Atha kho rañño Māgadhasa Ajātasattussa Vedehi-puttassa avidūre Amba-vanassa ahu eva bhayaṃ, ahu chambitattam, ahu lomahaṃso. Atha kho rājā Māgadho Ajātasattu Vedehi-putto bhīto saṃviggo loma-hatṭha-jāto Jivakam Komarābhaccaṃ etad avoca : 'Kacci maṃ samma Jīvaka na vañcesi? Kacci maṃ samma Jīvaka na palambhesi? Kacci maṃ samma Jīvaka na paccatthikānaṃ desi? Kathaṃ hi nāma tāva mahato bhikkhu-saṃghassa adḍha-telasānaṃ bhikkhu-satānaṃ n' eva khipita-saddo bhavissati na ukkhāsita-saddo na nigghoso ti?' 'Mā bhāyi mahā-rāja. Na taṃ deva vañcemi, na taṃ deva palambhāmi, na taṃ deva paccatthikānaṃ demi. Abhikkama mahā-rāja. Abhikkama mahā-rāja. Ete maṇḍala-māle dīpā jhāyantīti.'

11. Atha kho rārā Māgadho Ajātasattu Vedehi-putto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena maṇḍala-mālassa dvāraṃ ten' upasaṃkami, upasaṃkamitvā Jivakam Komārabhaccaṃ etad avoca : 'Kahaṃ pana samma Jīvaka Bhagavā ti?'

'Eso mahā-rāja Bhagavā. Eso mahā-rāja Bhagavā majjhimam thambhaṃ nissāya puratthābhimukho nisinnō purakkhato bhikkhu-saṃghassāti.'

12. Atha kho rājā Māgadho Ajātasattu Vedehi-putto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā ekam antam aṭṭhāsi, ekam antam tthito kho rājā Māgadho Ajātasattu Vedehi-putto tuṇhī-bhūtaṃ tuṇhī-bhūtaṃ bhikkhū-saṃghaṃ anuviloketvā rahadam iva vīppasaṇaṃ

udānaṃ udānesi : 'Iminā me upasamena Udāyi-bhaddo kumāro samannāgato hotu, yen' etarahi upasamena bhikkhu-saṃgho samannāgato ti.'

'Agamā kho tvam mahā-rāja yathā pemaṃ ti?'

'Piyo me bhante Udāyi-bhaddo kumāro. Iminā me bhante upasamena Udāyi-bhaddo Kumāro samannāgato hotu, yen' etarahi upasamena bhikkhu-saṃgho samannāgato ti.'

13. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam abhivādetvā bhikkhu-saṃghassa añjalim paṇāmetvā ekam antam nisīdi, ekam antam nisinno kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca : 'Puccheyyāṃ' ahaṃ bhante Bhagavantam kañcid eva desam, sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāyāti.'

'Puccha mahā-rāja yad ākaṅkhasīti.'

14. 'Yathā nu kho imāni bhante puthu-sippāyatanāni-seyyathīdaṃ hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍa-dāvikā uggā rāja-puttā pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā ālārikā kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷakārā kumbha-kārā gaṇakā muddikā yāni vā paṇ ' aññāni pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭṭhikaṃ sippa-phalaṃ upajīvanti, te tena attānaṃ sukhenti piṇenti mātā-pitaro sukhenti piṇenti putta-dāraṃ sukhenti piṇenti mattāmacce sukhenti piṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpentī sovaggikaṃ sukha-vipākaṃ sagga-saṃ-vattanikaṃ. Sakkā nu kho bhante evaṃ evaṃ diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti?'

15. 'Abhijānāsi no tvam mahā-rāja imaṃ pañhaṃ aññe samaṇa-brāhmaṇe pucchittho ti?'

'Abhijānāṃ' ahaṃ bhante imaṃ pañhaṃ aññe samaṇa-brāhmaṇe pucchitā ti.'

'Yathā kataṃ pana te mahā-rāja vyākamsu, sace te agaru, bhāsassūti.'

'Na kho me bhante garu yatth' assa Bhagavā nisinno Bhagavantā-rūpā vā ti.'

‘Tena hi, mahā-rāja, bhāsassūti.’

16. ‘Ekam idāhaṃ bhante samayaṃ yena Pūraṇo Kassapo ten’ upasaṃkamim. Upasaṃkamitvā Pūraṇena Kassapena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdim. Ekam antaṃ nisinno kho ahaṃ bhante Pūraṇaṃ Kassapaṃ etad avoca : “Yathā nu kho imāni bho Kassapa puthu-sippāyatanāni—seyyathīdaṃ hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāvikā uggā rāja-puttā pakkhandino mahā-nāgā sūrā cammayodhino dāsaka-puttā ālārikā kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷa-kārā kumbha-kārā gaṇakā muddhikā yāni vā pan’ aññāni pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh’ eva dhamme sandiṭṭhikaṃ sippa-phalaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti mātā-pitaro sukhenti pīṇenti putta-dāraṃ sukhenti pīṇenti mittā-macce sukhenti pīṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpentī sovaggikaṃ sukha-vipākaṃ sagga-saṃvattanikaṃ. Sakkā nu kho bho Kassapa evaṃ evaṃ diṭṭi’ eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti?” ’

17. ‘Evaṃ vutte bhante Pūraṇo Kassapo maṃ etad avoca : “Karato kho mahā-rāja kārayato chindato chedā-payato pacato pācayato socayato kilamayato phandato phandāpayato pāṇaṃ atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇāto, karoto na kariyati pāpaṃ. Khura-pariyantena ce pi cakkena yo imissā paṭhavīyā pāṇe eka-maṃsa-khalaṃ eka-maṃsa puñjaṃ kareyya, n’ atthi tato nidānaṃ pāpaṃ, n’ atthi pāpassa āgamo. Dakkhiṇaṃ ce pi Gaṅgā-tīraṃ āgaccheyya hananto ghatento chindanto chedāpento pacanto pācento, n’ atthi tato nidānaṃ pāpaṃ, n’ atthi pāpassa āgamo. Uttaraṇ ce pi Gaṅgā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, n’ atthi tato nidānaṃ puññaṃ, n’ atthi puññassa āgamo. Dānena damena saṃyamena sacca-vajjena n’ atthi puññaṃ, n’ atthi puññassa āgamo ti.” Itthaṃ kho me bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākareyya, labujaṃ vā puṭṭho ambaṃ vyākareyya, evaṃ eva kho bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : “Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ

apasā-detabbam maññeyyāti?" So kho aham bhante Pūraṇassa Kassapassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-vācam anicchāretvā taṃ eva vācam anugaṇhanto anikkujjanto utthāy' āsanā pakkāmiṃ.

18. 'Ekam idāham bhante samayaṃ yena makkhali-Gosālo ten' upasaṃkamim, upasaṃkamitvā Makkhali-Gosālena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho aham bhante Makkhali-Gosālaṃ etad avoca : "Yathā nu kho imāni, bho Gosāla, puthu-sippāyatanāni seyyathidaṃ hatthārohā ... pe ... Sakkā nu kho bho Gosāla evaṃ eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti?"

19. 'Evaṃ vutte bhante Makkhali-Gosālo maṃ etad avoca : "N' atthi mahā-rāja hetu n' atthi paccayo sātānaṃ saṃkilesāya, ahetu-apaccayā sattā saṃkilissanti. N' atthi hetu, n' atthi paccayo sātānaṃ visuddhiyā, ahetu-apaccayā sattā visujjhanti. N' atthi attakāre n' atthi para-kāre, n' atthi purisa-kāre, n' atthi balaṃ n' atthi viriyaṃ, n' atthi purisa-thāmo, n' atthi purisa-parakkamo. Sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyati-saṅgati-bhāva-pariṇatā chass' evābhijāṭisu sukha-dukkhaṃ paṭisaṃ-vedenti. Cuddasa kho paṇi imāni yoni-pamukha-satasahassāni saṭṭhiṇ ca satāni cha ca satāni, paṇca ca kammuno satāni paṇca ca kammāni tīṇi ca kammāni kamme ca aḍḍha-kamme ca, dvaṭṭhi paṭipadā, dvaṭṭh' antarā-kappā, chaḷābhijāṭiyo, aṭṭha purisa-bhūmiyo, ekūna-paññāsa ājīvā-sate, ekūna-paññāsa paribbājaka-sate, ekūna-paññāsa nāgavāsa-sate vise indriya-sate, tiṃse niriya-sate, chaṭṭiṃsa rajo-dhātuyo satta saññi-gabbhā, satta saññi-gabbhā, satta nigaṇṭhi-gabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta paṭuvā, satta paṭuvā-satāni, satta papātā, satta papāta-satāni, satta supinā, satta supina-satāni, cullāsīti mahā-kappuno sata-sahassāni yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti. Tattha n' atthi : 'Imināham sīlena vā vatena vā tapena vā brahma-cāriyena vā aparipakkam vā kammaṃ paripācassāmi, paripakkam, vā kammaṃ phussa phussa vyanti-karissāmīti.' H'evaṃ n' atthi doṇa-mite sukha-dukkhe pariyanta-kāṇe saṃsāre, n' atthi hāyana-vaḍḍhane n' atthi ukkaṃsāvakaṃse. Seyyathā pi nāma sutta-guḷe khitte nibbēṭhiya-mānam eva phaleti, eva eva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissantīti."

20. 'Itthaṃ kho me bhante Makkhali-Gosālo sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno saṃsāra-suddhiṃ vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya labujam vā puṭṭho ambam vyākareyya, evam eva kho bhante Makkhali-Gosālo sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno saṃsāra-suddhiṃ vyākāsi. Tassa mayham bhante etad ahosi : "Katham hi nāma mādiso samaṇam vā brāhmaṇam vā vijite vasantaṃ apasādetabbam maññeyyāti?" So kho aham bhante Makkhalissa Gosālassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosim, anabhinanditvā appaṭikkositvā anattamano anattamana-vācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto uṭṭhāy' āsanā pakkāmiṃ.

21. 'Ekam idāhaṃ bhante samayaṃ yena Ajito Kesakambali ten' upasaṃkamim, upasaṃkamitvā Ajitena Kesakambalinā saddhiṃ sammodiṃ sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekam antaṃ nisidiṃ. Ekam antaṃ nisinno kho aham bhante Ajitam Kesakambalim etad avoca : "Yathā nu kho imāni bho Ajita puṭhu-sippāyatanāni seyyathidaṃ hatthāroha ... pe ... Sakkā nu kho bho Ajita evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti?"

22. 'Ekam vutte bhante Ajito Kesa-kambalī maṃ etad avaoca : "N' atthi mahā-rāja dinnam n' atthi yiṭṭham n' atthi hutam, n' atthi sukata-dukkaṭānaṃ kammānaṃ phalaṃ vipāko, n' atthi ayam loko n' atthi paro loko n' atthi mātā n' atthi pitā, n' atthi sattā-opapātikā, n' atthi loke samaṇa-brāhmaṇā sammaggatā sammā-paṭippannā ye imaṇ ca lokaṃ paraṇ ca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātum-mahābhūtikaṃ ayam puriso, yadā kālam karoti paṭhavī paṭhavi-kāyaṃ anupeti anupagacchati, āpo āpo-kāyaṃ anupeti anupagacchati, tejo tejo-kāyaṃ anupeti anupagacchati, vāyo vāyo-kāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṃkamanti. Āsandipaṇcamā purisā matam ādāya gacchanti, yāva ālāhanā padāni paññāpenti, kāpotakāni atṭhīni bhavanti, bhassantāhutiyo. Dattu-paññattaṃ yad idaṃ dānaṃ, tesam tucchaṃ musā vilāpo ye keci atthika-vādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti, na honti param maraṇā ti."

23. 'Itthaṃ kho me bhante Ajito Kesa-kambalī sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno uccheda-vādaṃ vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya labujam vā puṭṭho

ambam vyākareyya, evam eva kho bhante Ajito Kesa-kambali sandiṭṭhikam sāmāñña-phalam puṭṭho samāno uccheda-vādam vyākāsi. Tassa mayham bhante etad ahosi : “Katham hi nāma mādiso samaṇam vā brāhmaṇam vā vijite vasantaṃ apasādetabbam maññeyyāti?” So kho aham bhante Ajitassa Kesakambalissa bhāsitaṃ n’ eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamanavācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utthāy’ āsantā pakkāmiṃ.

24. ‘Ekam idāham bhante samayaṃ yena pakudho Kaccāyano ten’ upasaṃkamim, upasaṃkamtivā Pakudhena kaccāyena saddhim sammodiṃ sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekam antaṃ nisidiṃ. Ekam antaṃ nisinno kho aham bhante Pakudham Kaccāyanam etad avoca : “Yathā nu kho imāni bho Kaccāyana puthu-sippāyatanāni seyyathīdaṃ hatthārohā ... pe ... Sakkā nu bho Kaccāyana evam eva diṭṭhe ’va dhamme sandiṭṭhikam sāmāñña-phalam paññāpetun ti?”

25. ‘Evam vutte bhante Pakudho Kaccāyano maṃ etad avoca : “Satt’ ime mahā-rāja kāyā akatā akata-vidhā animmitā animmātā vañjhā kuṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ vyābādhenti nālaṃ aññamaññaassa sukhāya vā dukkhāya vā sukha-dukkhāya vā. Katame satta? Paṭhavi-kāyo āpo-kāyo tejo-kāyo vāyo-kāyo sukhe dukkhe jīva-sattame. Ime satta kāyā akatā akata-vidhā animmitā animmātā vañjhā kūtṭaṭṭhā esikaṭṭhā-yitṭhitā. Te na iñjanati na vipariṇamanti na aññaṃ-aññaṃ vyābādhenti nālaṃ aññaṃ-aññaassa sukhāya vā dukkhāya vā sukha-dukkhāya vā. Tattha n’ atthi hantā vā ghāteta vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yo pi tiṇhena satthena sīsaṃ chindati na keci kiñci jīvita voropeti, sattannaṃ yeva kāyānam antarena satthavivaraṃ anupatatīti.”

26. ‘Ittham kho me bhante Pakudho Kaccāyano sandiṭṭhikam sāmāñña-phalam puṭṭho samāno aññena aññaṃ vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya lanujam vā puṭṭhe ambam vyākareyya, evam eva kho me bhante Pakudho Kaccāyano sandiṭṭhikam sāmāñña-phalam puṭṭho samābo aññaṃ vyākāsi. Tassa mayham bhante etad ahosi : “Katham hi nāma mādiso samaṇā vā brāhmaṇā vā vijite vasantaṃ apasādetabbam maññeyyāti?” So kho aham bhante Pakudhassa Kaccāyanassa bhāsitaṃ n’ eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-

vācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utthāy' āsanā pakkāmiṃ.

27. 'Ekam idāhaṃ bhante samayaṃ yena Nigaṇṭho Nātaputto ten' upasamkamim, upasamkamitvā Nigaṇṭhena Nāta-puttena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdim. Ekam antaṃ nisinno kho ahaṃ bhante Nigaṇṭhaṃ Nāta-puttaṃ etad avoca : "Yathā nu kho imāni bho Aggi-vessana puthu-sippāyatanāni seyyathīdaṃ hatthārohā ... Sakkā nu kho bho Aggivessana evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti?"

28. 'Evam vutte bhante Nigaṇṭho Nāta-putto maṃ etad avoca : "Idha mahā-rāja Nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Kathaṃ ca mahā-rāja Nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti? Idha mahā-rāja Nigaṇṭho sabbavārī-vārīto ca hoti, sabba-vārī-yuto ca, sabba-vārī-dhuto ca, sabba-vārī-phuṭṭho ca. Evam kho mahā-rāja Nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Yato kho mahā-rāja Nigaṇṭho evam cātu-yāma-saṃvara saṃvuto hoti, ayaṃ vuccati mahā-rāja Nigaṇṭho gatatto ca yatatto ca thitatto cāti."

29. Itthaṃ kho me bhante Nigaṇṭho Nāto-putto sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno cātu-yāma-saṃvaram vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākareyya labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Nigaṇṭho Nātaputto sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno cātu-yāma-saṃvaram vyākāsi. Tassa mayhaṃ bhante etad ahoṣi : "Kathaṃ hi nāma mādiso samaṇaṃ vā brahmaṇaṃ vā vijite vasantaṃ apasā-detabbaṃ maññeyyāti?" So kho ahaṃ bhante Nigaṇṭhassa Nātaputtassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-vācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utthāy' āsanā pakkāmiṃ.

30. 'Ekam idāhaṃ bhante samayaṃ yena Saṇjayo Belatṭhi-putto ten' upasamkamim, upasamkamitvā Saṇjayena Belatṭha-puttena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdim. Ekamantaṃ nisinno kho ahaṃ bhante Saṇjayaṃ Belatṭhi-puttaṃ etad avoca : "Yathā nu kho imāni bho Saṇjaya puthu-sippāyatanāni seyyathīdaṃ hatthārohā ... Sakkā nu kho bho Saṇjaya evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti?"

31. 'Evam vutte bhante Sañjayo Belatthi-putto mam etad avoca :
 " 'Atthi paro loko' ti iti ce tam pucchasi, 'atthi paro loko' ti iti ce
 me assa, 'atthi paro loko' ti iti te nam vyākareyyam. Evam pi me
 no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No
 no ti pi me no. 'N' atthi paro loko' ti ... pe ... 'Atthi ca n' atthi
 ca paro loko? N' ve' atthi na n' atthi paro loko?—Atthi sattā
 opapātikā? N' atthi sattā opapātikā? Atthi ca n' atthi ca sattā
 opapātikā? N' ev' atthi na n' atthi sattā opapātikā?—Atthi sukaṭa-
 dukkaṭānaṃ kammānaṃ phalaṃ vipāko? N' atthi sukaṭa-dukkaṭānaṃ
 kammānaṃ phalaṃ vipāko? Atthi c' n' atthi ca sukaṭa-dukkaṭānaṃ
 kammānaṃ phalaṃ vipāko? N' ev' atthi na n' atthi sukaṭa-dukkaṭānaṃ
 kammānaṃ phalaṃ vipāko?—Hoti Tathāgato paraṃ maraṇā, na hoti
 Tathāgato paraṃ maraṇā? Hoti ca na hoti ca Tathāgato paraṃ maraṇā?
 N' eva hoti na na hoti Tathāgato paraṃ maraṇā? Ti iti ce mam
 pucchasi, 'n' eva hoti na na hoti Tathāgato paraṃ maraṇā' ti iti ce
 me assa, 'N' eva hoti na na hoti Tathāgato paraṃ maraṇā' ti iti te
 nam vyākareyyam. Evam pi me no. Tathā ti pi me no. Aññathā ti
 pi me no. No ti pi me no. No no ti pi me no ti."

32. 'Itthaṃ kho me bhante Sañjayo Belatthi-putto sandiṭṭhikaṃ
 sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ vyākāsi. Seyyathā pi
 bhante ambaṃ vā puṭṭho labujaṃ vyākareyya labujaṃ vā puṭṭho
 ambaṃ vyākareyya, evam eva kho me bhante Sañjayo Belatthiputto
 sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ yākāsi. Tassa
 mayhaṃ bhante etad ahosi : "Ayaṇ ca imesaṃ samaṇa-brahmaṇānaṃ
 sabba-bālo sabba-muḥho. Kathaṃ hi nāma sandiṭṭhikaṃ sāmāñña-
 phalaṃ puṭṭho samāno vikkhepaṃ vyakarissatīti?" Tassa mayhaṃ
 bhante etad ahosi : "Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ
 vā vijite vasantaṃ apasādetabbam maññeyyāti?" So kho ahaṃ bhante
 Sañjayassa Belatthi-puttassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosim,
 anabhinanditvā appaṭikkositvā anattamāno anattamāna-vācam
 anicchāretvā tam eva vācam anuggaṇhanto anikkujjanto utthāy' āsanā
 pakkāmiṃ.

33. 'So 'haṃ bhante bhagavantam pi pucchāmi : "Yathā nu kho
 imāni bhante puthu-sippāyatanāni—Seyyathīdaṃ hatthārohā assārohā
 rathikā dhanuggahā celakā calakā piṇḍa-dāvikā uggā rājaputtā
 pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā ālārikā
 kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷa-kārā kumbha-

kārā gaṇakā muddikā yāni vā pan' aññāni pi evaṃ-gatāni puthu-sippāyatanāni,—te diṭṭh' eva dhamme sandiṭṭhikam sippa-phalam upajīvanti, te tena attānam sukhenti pīṇenti mātā-pitaro sukhenti pīṇenti putta-dāram sukhenti pīṇenti mittāmacce sukhenti pīṇenti samaṇa-brāhmaṇesu uddhaggikam dakkhiṇam patiṭṭhāpentī sovaggikam sukha-vipākam sagga-saṃvattanikam. Sakkā nu kho me bhante evaṃ eva diṭṭh' eva dhamme sandiṭṭhikam sāmāññaphalam paññāpetun ti?"

'Sakkā nu kho mahā-rāja. Tena hi mahā-rāja taṃ yev' ettha paṭipucchissāmi, yathā te khomeyya tathā naṃ vyākareyyāsi.

34. 'Taṃ kim maññasi mahā-rāja? Idha te assa puriso dāso kamma-kāro pubbuṭṭhāyī pacchā-nipātī kim-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako. Tassa evaṃ assa : "Acchariyam vata bho abbhutaṃ vata bho puññānam gati puññānam vipāko. Ayam hi rājā Māgadho Ajātasattu Vedehi-putto manusso, ahaṃ pi manusso. Ayam hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāma-guṇehi samappitto samaṅgi-bhūto paricāreti devo maññe, ahaṃ pan' amhi' ssa dāso kamma-kāro pubbuṭṭhāyī pacchā-nipātī kim-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako. So vat' assāhaṃ puññāni kareyyam. Yan nūnāhaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā angāriyam pabbajeyyan ti." So aparena samayena kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyam pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā saṃvuto vihareyya ghāsacchādana-paramatāya santuṭṭho abhirato paviveke. Taṃ ce te purisā evaṃ āroceyyum : "Yagghe deva jāneyyāsi yo te puriso dāso kammakāro pubbuṭṭhāyī pacchā-nipātī kimkāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyam pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādana-paramatāya santuṭṭho abhirato paviveke ti". Api nu tvaṃ evaṃ vadeyyāsi : "Etu me bho so puriso, punad eva hotu dāso kammakāro pubbuṭṭhāyī pacchā-nipātī kim-kāra-paṭissāvī manāpa-cārī piyavādī mukhullokako ti?" '

35. 'No h' etaṃ bhante. Atha kho naṃ mayam eva abhivādeyyāma pi paccuṭṭheyyāma pi āsanena pi nimanteyyāma abhinimanteyyāma pi naṃ cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-parikkhārehi dhammikam pi 'ssa rakkhā-varaṇa-guttiṃ saṃvidaheyyāmāti.'

'Taṃ kiṃ maññasi, mahā-rāja? Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmāñña-phalaṃ, no vā ti?'

'Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmāñña-phalaṃ ti.'

'Idaṃ kho te mahā-rāja mayā paṭhamam diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññattan ti.'

36. 'Sakkā pana bhante aññaṃ pi evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti.'

'Sakkā mahā-rāja. Tena hi mahā-rāja taṃ yev' ettha paṭipucchissāmi, yathā te kameyya tathā naṃ vyākareyyāsi. Taṃ kiṃ maññasi mahā-rāja? Idha te assa puriso kassako gahapatiko kāra-kārako rāsi-vaḍḍhako. Tassa evam assa : "Acchariyaṃ vata bho abbhutaṃ vata bho. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto manusso, aham pi manusso. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāmaguṇehi samappito samaṅgi-bhūto paricāreti devo maññe, aham pan' amhi'ssa kassako gahapatiko kāra-kārako rāsi-vaḍḍhako. So v'assāhaṃ puññāni kareyyaṃ. Yan nunāhaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti." So aparena samayena appaṃ vā bhoga-kkhandhaṃ pahāya mahantaṃ vā bhoga-kkhandhaṃ pahāya appaṃ vā nāti-parivaṭṭaṃ pahāya mahantaṃ vā nāti-parivaṭṭaṃ pahāya kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā-saṃvuto vihareyya ghāsacchādana-paramatāya santuṭṭho abhirato paviveke. Taṃ ce te purisā evam āroceyyuṃ : "Yagghe deva jāneyyāsi, yo te puriso kassako gahapatiko kāra-kārako rāsi-vaḍḍhako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evam pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādana-paramatāya santuṭṭho abhirato paviveke ti." Api nu tvaṃ evaṃ vadeyyāsi : "Etu me bho so puriso, punad eva hotu kassako gahapatiko kāra-kārako rāsivaḍḍhako ti?" '

37. 'No h' etaṃ bhante. Atha kho naṃ mayam eva abhivadeyyāma pi paccuṭṭheyyāma pi āsanena pi nimanteyyāma abhinimanteyyāma pi naṃ cīvara-piṇḍapāta-senāsangilāna-paccaya-bhesajja-parikkhārehi dhammikaṃ pi 'ssa rakkhā-varaṇa-guttiṃ samvidaheyyāmāti.'

‘Taṃ kiṃ maññasi mahā-rāja? Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmañña-phalaṃ, no vā ti?’

‘Addhā kho maṃ bhante evaṃ sante hoti sandiṭṭhikaṃ sāmañña-phalaṃ ti.’

‘Idaṃ kho te mahā-rāja dutiyaṃ diṭṭh’ eva dhamme sandiṭṭhikaṃ sīmañña-phalaṃ paññattan ti.’

38. ‘Sakkā pana bhante aññaṃ pi diṭṭh’ eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetuṃ imehi sandiṭṭhikehi sāmañña-phalehi abhikantataraṇ ca paṇītarāṇ cāti?’

‘Sakkā mahā-rāja. Tena hi mahā-rāja suṇohi sādhukaṃ manasi-karohi bhāsissāmīti.’

‘Evaṃ bhante’ ti kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavato paccassosi. Bhagavā etad avoca :

39. ‘Idha mahā-rāja Tathāgato loka uppajjati, araham sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidu anuttaro purisa-damma-sārathi satthā deva-manussānaṃ Buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇa-brahmaṇiṃ pajam sadeva-manussam sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyānaṃ majjhe kalyānaṃ pariyosāna-kalyānaṃ sāttham savyañjanaṃ, kevala-paripunṇam parisuddham brahma-cariyaṃ pakāseti.

40. ‘Taṃ dhammaṃ sunāti gahapati vā gahapati-putto vā aññatarasmim vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddham paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati : “Sambādho gharāvāso rajo petho, abbhokāso pabbajjā. Na idaṃ sukaram agāram ajjhāvasatā ekanta-paripunṇam ekantaparisuddham saṃkhalikhitaṃ brahmacariyaṃ carituṃ. Yan nunāham kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjeyyan ti.” So aparena samayena appaṃ vā bhoga-kkhandham pahāya mahantam vā bhoga-kkhandham pahāya, appaṃ vā nātīparivattaṃ pahāya mahantam vā nātīparivattaṃ pahāya kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjati.

41. ‘Evaṃ pabbajito samāno pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhayadassāvi samādāya

sikkhati sikkhāpadesu kāya-kamma-vacī-kammena samannāgato kusalena parisuddhājīvo sīla-sampanno indriyesu gutta-dvāro sati-sampajaññena samannāgato santuṭṭho.

42. 'Kathaṇ ca mahā-rāja bhikkhu sīla-sampanno hoti? Idha mahā-rāja bhikkhu pāṇātipātā pahāya pāṇātipātā paṭivirato hoti, nihita-daṇḍo nihita-sattho lajjī dayā-panno sabba-pāṇa-bhūta-hitānukampī viharati. Idam pi 'ssa hoti sīlasmim.

'Adinnādānam pahāya adinnādānā paṭivirato hoti dinnā-dāyī dinna-pāṭikaṅkhī atthenena suci-bhūtena attanā viharati. Idam pi 'ssa hoti sīlasmim.

'Abrahmacariyaṃ pahāya brahmacārī hoti ārā-cāri virato methunā gāma-dhammā. Idam pi 'ssa hoti sīlasmim.

43. 'Musā-vādaṃ pahāya musā-vādā paṭivirato Samano Gotamo sacca-vādī sacca-sandho theto paccayiko avisamvādako lokassa. Idam pi 'ssa hoti sīlasmim.

'Pisunā-vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhiṇṇānaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samaggarato samagga-nandī samaggakaraṇim vācam bhāsītā. Idam pi 'ssa hoti sīlasmim.

'Pharusā-vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇa-sukhā pemaṇīyā hadayaṃgamā porī bahujanakantā bahujana-manāpā tathārūpiṃ vācam bhāsītā hoti. Idam pi 'ssa hoti sīlasmim.

'Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyaṇṭavatiṃ attha-saṃhitam. Idam pi 'ssa hoti sīlasmim.

44. 'Bījagāma-bhūtagāma-samārambhā paṭivirato hoti. Eka-bhattiko hoti rattūparato, virato vikāla-bhojanā. Nacca-gītā-vādita-visūka-dassanā paṭivirato hoti. Mālā-gandha-vilepana dhāraṇa-maṇḍana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūpa-rajata-paṭiggahaṇā paṭivirato hoti. Āmaka-dhaññapaṭiggahanā paṭivirato hoti. Āmaka-maṇsa-paṭiggahanā paṭivirato

hoti. Itthi-kumārika-paṭiggahanā paṭivirato hoti. Dāsi-dāsa-paṭiggahanā paṭivirato hoti. Ajeḷaka-paṭiggahanā paṭivirato hoti. Kukkuṭa-sūkara-paṭiggahanā paṭivirato hoti. Hatthi-gavāssa-vaḷavā-paṭiggahanā paṭivirato hoti. Khetta-vatthu-paṭiggahanā paṭivirato hoti. Dūteyya-pahiṇa-gamaṇānuyogā paṭivirato hoti. Kaya-vikkayā paṭivirato hoti. Tulākūṭa-kaṇsakūṭa-mānakūṭā paṭivirato hoti. Ukkotana-vañcana-nikatisāci-yogā paṭivirato hoti. Chedana-vadha bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

45. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāma-bhūtagāma-samārambhaṃ anuyuttā viharanti—seyyathīdam mūla-bījaṃ khanda-bījaṃ phalubījaṃ aggabījaṃ bījabījaṃ eva pañcamam—iti evarūpā bījagāma-bhūtagāma-samārambha paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

46. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāra-paribhogam anuyuttā viharanti—seyyathīdam anna-sannidhim pāna-sannidhim vattha-sannidhim yāna-sannidhim sayana-sannidhim gandha-sannidhim āmisa-sannidhim—iti vā iti evarūpā sannidhi-kāra-paribhogā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

47. '“Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūka-dassanam anuyuttā viharanti—seyyathīdam naccam gītam vāditam pekkham akkhānam paṇissaram vetālam kumbha-thūnam Sobhanagarakam caṇḍālam vaṇsam dhopenam hatthi-yuddham assa-yuddham mahisa-yuddham usabha-yuddham aja-yuddham meṇḍaka-yuddham kukkuṭa-yuddham vaṭṭaka-yuddham daṇḍa-yuddham muṭṭhi-yuddham nibbuddham uyyodhikam balaggam senā-byūham anīka-dassanam—iti vā iti evarūpā visūkadassanā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

48. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamādatṭhānānuyogam anuyuttā viharanti—seyyathīdam aṭṭhapadam dasa-padam ākāsam parihāra-patham santikam khalikam ghaṭikam salāka-hattham akkham paṅgacīram vaṅkakam mokkhacikam ciṅgulikam pattāḷhakam ratham dhanukam akkharikam manesikam yathā-vajjam—iti vā iti evarūpā jūta-pamāda-tṭhānānuyogā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

49. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayana-mahāsayanam anuyuttā viharanti—seyyathīdam āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam uddha-lomim ekanta-lomim kaṭṭhissam koseyyam kuttakam hatthattharam assattharam rathattharam ajinappaveṇim kadali-miga-pavara-paccattharaṇam sauttara-cchadam ubhato-lohitakūpadhānam—iti vā iti evarūpā uccāsayana-mahāsayana paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

50. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍana-vibhūsana-tṭhānānuyogaṃ anuyuttā-viharanti—Seyyathīdam ucchādanam parimaddanam nahāpanam sambāhanam ādāsam añjanam mālā-vilepanam mukha-cuṇṇakam mukhalepanam hattha-bandham sikhā-bandham daṇḍakam nālikam khaggam chattam citrupāhanam uṇhīsam maṇim vāla-vījanim odātāni vatthāni dīghadasāni—iti vā iti evarūpā maṇḍana-vibhūsana-tṭhānānuyogā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

51. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchāna-katham anuyuttā viharanti—seyyathīdam rāja-katham cora-katham mahāmatta-katham senā-katham bhaya-katham yuddha-katham anna-katham pāna-katham vattha-katham sayana-katham mālā-katham gandha-katham nāti-katham yāna-katham gāma-katham nigama-katham nagara-katham janapada-katham itthi-katham purisa-katham sūra-katham visikhā-katham kumbaṭṭhāna-katham pubba-peta-katham vānatta-katham lokakkhāyikam samuddakkhāyikam itibhavābhava-katham—iti vā iti evarūpāya tiracchāna-kathāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

52. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-katham anuyuttā viharanti—seyyathīdam : "Na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi, ahaṃ imaṃ dhamma-vinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhamma-vinayaṃ ājānissasi?—Micchā-paṭipanno tvaṃ asi, ahaṃ asmi sammā-paṭipanno—Sahitam me, asahitan te—Pure vacanīyaṃ pacchā avoca, pacchā vaccanīyaṃ pure avoca—Avicinṇan te viparāvattam—Āropito te vādo, niggahīto 'si—Cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti"—iti vā iti evarūpāya viggāhika-kathāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.



53. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyya-pahiṇa-gamanānuyogaṃ anuyuttā viharanti—seyyathīdaṃ raññaṃ rāja-mahāmattānaṃ khattiyānaṃ brāhmaṇānaṃ gahapatikanaṃ kumārānaṃ—'Idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharāti—iti vā iti evarūpā dūteyya-pahiṇa-gamanānuyogā paṭivirato hoti. Idaṃ pi 'ssa hoti sīlasmim.

54. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena ca lābhaṃ nijigimsitāro—iti evarūpā kuhana-lapanā paṭivirato hoti. Idaṃ pi 'ssa hoti sīlasmim.

55. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdaṃ aṅgaṃ nimittaṃ uppādaṃ supinaṃ lakkhaṇaṃ mūsikācchinnam aggi-homaṃ dabbi-homaṃ thusa-homaṃ kaṇa-homaṃ taṇḍula-homaṃ sappi-homaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ aṅga-vijjā vatthu-vijjā khatta-vijjā siva-vijjā bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuna-vijjā vāyasa-vijjā pakkajjhānaṃ sara-parittānaṃ miga-cakkaṃ—iti vā iti evarūpāya tiracchāna-vijjā paṭivirato hoti. Idaṃ pi 'ssa hoti sīlasmim.

56. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdaṃ maṇi-lakkhaṇaṃ daṇḍa-lakkhaṇaṃ vattha-lakkhaṇaṃ asi-lakkhaṇaṃ usu-lakkhaṇaṃ dhanu-lakkhaṇaṃ āyudha-lakkhaṇaṃ itthi-lakkhaṇaṃ purisa-lakkhaṇaṃ kumāra-lakkhaṇaṃ kumārī-lakkhaṇaṃ dāsa-lakkhaṇaṃ dāsī-lakkhaṇaṃ hatthi-lakkhaṇaṃ assa-lakkhaṇaṃ mahisa-lakkhaṇaṃ usabha-lakkhaṇaṃ golakkhaṇaṃ aja-lakkhaṇaṃ meṇḍa-lakkhaṇaṃ kukkuṭa-lakkhaṇaṃ vaṭṭaka-lakkhaṇaṃ godhā-lakkhaṇaṃ kaṇṇikā-lakkhaṇaṃ kacchapa-lakkhaṇaṃ miga-lakkhaṇaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato hoti. Idaṃ pi 'ssa hoti sīlasmim.

57. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdaṃ "Raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati—Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati—Bāhirānaṃ raññaṃ upayānaṃ

bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati—
Abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo
bhavissati—Bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ
parājayo bhavissati—Iti imassa jayo bhavissati, imassa parājayo
bhavissati”—iti vā iti evarūpāya tiracchāna-vijjāya micchājīva paṭivirato
hoti. Idaṃ pi 'ssa hoti sīlasmim.

58. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni
bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena
jīvikam kappenti—seyyathīdam “Canda-ggāho bhavissati, suriya-
ggāho bhavissati, nakkhatta-ggāho bhavissati. Candima-suriyānaṃ
patha-gamaṇaṃ bhavissati, candima-suriyānaṃ uppatha-gamaṇaṃ
bhavissati, nakkhattānaṃ patha-gamaṇaṃ bhavissati, nakkhattānaṃ
uppatha-gamaṇaṃ bhavissati. Ukkā-pāto bhavissati. Disā-ḍāho
bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi bhavissati. Candima-
suriya-nakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ
bhavissati. Evaṃ-vipāko canda-ggāho bhavissati, evaṃ-vipāko suriya-
ggāho bhavissati, evaṃ-vipāko nakkhatta-ggāho bhavissati, evaṃ-
vipāko candima-suriyānaṃ patha-gamaṇaṃ bhavissati, evaṃ-vipāko
candima-suriyānaṃ uppatha-gamaṇaṃ bhavissati, evaṃ-vipāko
nakkhattānaṃ patha-gamaṇaṃ bhavissati, evaṃ-vipāko nakkhattānaṃ
uppatha-gamaṇaṃ bhavissati, evaṃ-vipāko ukkāpāto bhavissati, evaṃ
vipāko disā-ḍāho bhavissati, evaṃ-vipāko bhūmi-cālo bhavissati,
evaṃ-vipāko deva-dundubhi bhavissati, evaṃ-vipākaṃ candima-suriya-
nakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ
bhavissati”—iti vā iti evarūpāya tiracchāna-vijjāya micchājīva paṭivirato
hoti. Idaṃ pi 'ssa hoti sīlasmim.

59. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni
bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena
jīvikam kappenti—seyyathīdam : “Subbutthikā bhavissati, dubbutthikā
bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ
bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati,”
muddā, gaṇanā, saṃkhānaṃ, kāveyyaṃ, lokāyataṃ—iti vā iti evarūpāya
tiracchāna-vijjāya micchājīva paṭivirato hoti. Idaṃ pi 'ssa hoti
sīlasmim.

60. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni
bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena

jīvikam kappenti—seyyathīdam āvāhanam vivāhanam saṃvadanam vivadanam saṃkiranam vikiranam subhaga-karaṇam dubbhaga-karaṇam viruddha-gabbha-karaṇam jivhā-nittaddanam hanusaṃhananam hatthābhijappanam kaṇṇa-jappanam ādāsapañham kumāri-pañham deva-pañham ādiccupaṭṭhānam Mahat-upaṭṭhānam abbhujjalanam Sir'-avhāyanam—iti vā evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

61. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam santi-kammam paṇidhi-kammam bhūri-kammam (bhūti-kammam) vassa-kammam vossa-kammam vatthu-kammam vatthu-paṭikiranam ācamanam nahāpanam juhanam vamanam virecanam uddha-virecanam adho-virecanam sīsa-virecanam kaṇṇa-telaṃ nettatappaṇam natthu-kammam añjanam paccañjanam sālākiyaṃ sallakattikaṃ dāraka-tikicchā mūla-bhesajjānam anuppādānam osadhīnam paṭimokkho—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

62. 'Sa kho so mahā-rāja bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yad idam sīla-saṃvarato. Seyyathā pi mahā-rāja khattiyo muddhāvasitto nihitapaccāmitto na kuto ci bhayaṃ samanupassati yad idam paccatthikato, evaṃ eva kho mahā-rāja bhikkhu evaṃ sīlasampanno na kuto ci bhayaṃ samanupassati yad idam sīla-saṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajja-sukhaṃ paṭisaṃvedeti. Evaṃ kho mahārāja bhikkhu sīla-sampanno hoti.

63. 'Kathaṃ ca mahā-rāja bhikkhu indriyesu guttadvāro hoti? Idha mahā-rāja bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānuviañjanaggāhī. Yatvādhikaraṇam eṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati, Sotena saddaṃ sutvā ... pe ... ghānena gandhaṃ ghāyitvā ... pe ... jivhāya rasaṃ sāyitvā ... pe ... kāyena phoṭṭhabbaṃ phusitvā ... pe ... manasā dhammaṃ viññāya na nimittaggāhi hoti nānuviañjanaggāhī. Yatvādhikaraṇam eṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā-domanassā pāpakā akusalā dhamma anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati

manindriyam, manindriye samvaram āpajjati. So iminā ariyena indriyasamvarana samannāgato ajjhataṃ avyāseka-sukhaṃ paṭisamvedeti. Evaṃ kho mahārāja bhikkhu indriyesu gutta-dvāro hoti.

64. 'Kathaṃ ca mahā-rāja bhikkhu sati-sampajaññaṇa samannāgato hoti? Idha mahā-rāja bhikkhu abhikkante paṭikkante sampajāna-kārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajāna-kārī hoti, saṃghāṭi-patta-cīvara-dhārano sampajāna-kārī hoti, asite pite khāyite sāyite sampajāna-kārī hoti, uccāra-passāva-kamme sampajāna-kārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhī-bhāve sampajāna-kārī hoti. Evaṃ kho mahā-rāja bhikkhu sati-sampajaññaṇa samannāgato hoti.

65. 'Kathaṃ ca mahā-rāja bhikkhu santuṭṭho hoti? Idha mahā-rāja bhikkhu santuṭṭho hoti kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena, so yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi mahā-rāja pakkhī sakuno yena yen' eva ḍeti sa-patta-bhāro va ḍeti, evaṃ eva mahā-rāja bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchi-parihārikena piṇḍapātena, so yena yen' eva pakkamati samādāy' eva pakkamati. Evaṃ kho mahā-rāja bhikkhu santuṭṭho hoti.

66. 'So iminā ca ariyena sīla-kkhandhena samannāgato iminā ca ariyena indriya-samvarena samannāgato iminā ca ariyena satisampajaññaṇa samannāgato imāya ca ariyāya santuṭṭhiyā samannāgato vivittaṃ senāsanam bhajati, araṇṇam rukkhā-mūlam pabbataṃ kandaram giri-guham susānam vana-pattham abbhokāsam palāla-puñjam. So pacchābhataṃ piṇḍa-pāta-paṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhāpetvā.

67. 'So abhiijham loke pahāya vigatābhijjhena cetasā viharati, abhiijhāya cittaṃ parisodheti. Vyāpāda-padosam pahāya avyāpannacitto viharati, sabba-pāṇa-bhūta-hitānukampī vyāpāda-dadosā cittaṃ parisodheti. Thīnamiddham pahāya vigata thī-na-middho viharati, āloka-saññī sato sampajāno thīna-middhā cittaṃ parisodheti. Uddhacca-kukkuccam pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhacca-kukkuccā cittaṃ parisodheti. Vicikiccham pahāya tiṇṇa-vicikicchho viharati, akathamkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

68. 'Seyyathā pi mahā-rāja puriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā samijjheyya, so yāni ca porāṇāni iṇamūlāni tāni ca vyanti-kareyya, siyā c' assa uttarim avasiṭṭhaṃ dārābharaṇāya. Tassa evaṃ assa : "Ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhimsu, so 'haṃ yāni ca porāṇāni iṇa-mūlāni tāni ca vyanti-akāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārābharaṇāyāti." So tato-nidānaṃ labhetha pāmujjam adhigacche somanassaṃ.

69. 'Seyyathā pi mahā-rāja puriso ābādhiko assa dukkhito bālha-gilāno bhattaṃ c' assa nacchādeyya, na c' assa kāye balamattā. So apareṇa samayena tamhā ābādhā mucceyya bhattaṃ c' assa chādeyya siyā c' assa kāye balamattā. Tassa evaṃ assa : "Ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālha-gilāno bhattaṃ ca me nacchādesi na ca me asi kāye balamattā, so 'mhi etarahi tamhā ābādhā mutto bhattaṃ ca me chādeti, atthi ca kāye balamattā ti." So tato-nidānaṃ labhetha pāmujjam adhigacche somanassaṃ.

70. 'Seyyathā pi mahā-rāja puriso bandhanāgāre baddho assa. So apareṇa samayena tamhā bandhanā mucceyya sotthinā avyayena, na c' assa kiṇ ci bhogaṇaṃ vayo. Tassa evaṃ assa : "Ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, so 'mhi etarahi tamhā bandhanā mutto sotthinā avyayena, n' atthi ca me kiṇ ci bhogaṇaṃ vayo ti." So tato-nidānaṃ labhetha pāmujjam adhigacche somanassaṃ.

71. 'Seyyathā pi mahā-rāja puriso dāso assa anattādhīno parādhīno na yena kāmam gamo. So apareṇa samayena tamhā dāsa vyā mucceyya attādhīno aparādhīno bhujisso yena kāmam gamo. Tassa evaṃ assa : "Ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yena kāmam gamo, so 'mhi etarahi tamhā dāsavyā mutto attādhīno aparādhīno bhujisso yena kammam gamo ti." So tatonidānaṃ labhetha pāmujjam adhigacche somanassaṃ.

72. 'Seyyathā pi mahā-rāja puriso sadhano sabhogo kantā-raddhānamaggam paṭipajjeyya dubbhikkhaṃ sappatibhayaṃ. So apareṇa samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantam anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evaṃ assa : "Ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggam paṭipajjam dubbhikkhaṃ sappatibhayaṃ, so 'mhi etarahi taṃ kantāraṃ nitthiṇṇo, sotthinā gamantaṃ anupatto khemaṃ appaṭibhayaṃ" ti. So tato-nidānaṃ labhetha pāmujjam adhigacche somanassaṃ.

73. 'Evam eva kho mahā-rāja bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsavyaṃ yathā kantāraddhānamaggaṃ ime pañca nīvaraṇe appahīne attāni samanupassati. Seyyathā pi mahā-rāja ānanyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khemanta-bhūmiṃ, evaṃ eva kho mahārāja bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

74. 'Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujaṃ jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sikhaṃ paṭhamajjhānaṃ upasampajja viharati. So imaṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

75. 'Seyyathā pi mahā-rāja dakkho nahāpako vā nahāpakantevāsī vā kaṇsa-thāle nahāniya-cuṇṇāni ākiritvā udakena paripphe-sakaṃ paripphe-sakaṃ sanneyya, sā 'ssa nahāniya-piṇḍi snehānugatā sneha-paretā santara-bāhirā phutā sinehena, na ca paggharaṇī ; evaṃ eva kho mahā-rāja bhikkhu imaṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

'Idaṃ pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇaṃ ca paṇītatarāṇaṃ ca.

76. 'Puna ca paraṃ mahā-rāja bhikkhu vitakka-vicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati. So imaṃ eva kāyaṃ samādhijena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutaṃ hoti.

77. 'Seyyathā pi mahā-rāja udaka-rahado ubbhidodako, tassa n' ev' assa puratthimāya disāya udakass' āya-mukhaṃ, na pacchimāya disāya udakass' āya-mukhaṃ, na uttarāya disāya udakass' āya-mukhaṃ, na dakkhiṇāya disāya udakass' āya-mukhaṃ devo ca kālana kālaṃ sammā dhāraṃ anupaveccheyya. Atha kho tamhā udakarahadā sīta-vārī-dhārā ubbhijjitvā taṃ eva udaka-rahadaṃ sītena vārīnā

abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udaka-rahadassa sītena vārīnā apphutaṃ assa. Evam eva kho mahā-rāja bhikkhu imaṃ eva kāyaṃ samādhijena pīti-sukhena abhisandeti pari-sandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutaṃ hoti.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantataraṇ ca paṇitatarāṇ ca.

78. ‘Puna ca paraṃ mahā-rāja bhikkhu pītiyā ca virāgā ca upekhako ca viharati sato ca sampajāno, sukhaṇ ca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti : “upekhako satimā sukha-vihāri” ti tatiyajjhānaṃ upasampajja viharati. So imaṃ eva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphutaṃ hoti.

79. ‘Seyyathā pi mahā-rāja uppaliniyaṃ paduminiyaṃ puṇḍarikiniyaṃ app ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake-jātāni udake-saṃvaddhāni udakā ‘nuggatāni anto-nimuggāposīni, tāni yāva c’ aggā yāva ca mūlā sītena vārīnā abhisannāni parisannāni paripūrāni pripphuṭṭhāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarikānaṃ vā sītena vārīnā apphutaṃ assa. Evam eva kho mahā-rāja bhikkhu imaṃ eva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphutaṃ hoti.

‘Idam pi kho mahā-rāja, sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantataraṇ ca paṇitatarāṇ ca.

80. ‘Puna ca paraṃ mahā-rāja bhikkhu sukhasa ca phānā dukkhassa ca pahānā pubb’ eva somanassa-domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. So imaṃ eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa pari-suddhena cetasā pariyodātena apphutaṃ hoti.

81. ‘Seyyathā pi mahā-rāja puriso odātena vatthena sa-sīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa, evam eva kho mahā-rāja bhikkhu imaṃ eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalam purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

82. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte nāṇa-dassanāya cittam abhinīharati abhininnāmeti. So evaṃ pajānāti : "Ayaṃ kho me kāyo rūpī cātum-mahā-bhūtika mātā-pettikā-sambhavo odana-kummās-upacayo anicc'-ucchadana-parimaddana-bhedana-viddhaṇsana-dhammo, idaṇ ca pana me viññāṇam ettha sitam ettha paṭibaddhan ti."

83. 'Seyyathā pi mahā-rāja maṇi velūriyo subbo jātimā aṭṭhaṇso suparikamma-kato accho vippasanno anāvilo sabbākāra-sampanno, tatra suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tam eva cakkhumā puriso hatthe karitvā paccavekkheyya : "Ayaṃ kho maṇi velūriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo sabbākāra-sampanno, tatr' idam suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā ti." Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte nāṇa-dassanāya cittam abhinīharati. So evaṃ pajānāti : "Ayaṃ kho me kāyo rūpī cātum-mahā-bhūtika mātā-pettika-sambhavo odana-kummās-upacayo anicc'-ucchādana-parimaddana-bhedana-viddhaṇsana-dhammo, idaṇ ca pana me viññāṇam ettha sitam ettha paṭibaddhan ti."

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalam purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

84. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte manomayaṃ kāyaṃ abhinimmināya cittam abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ kāyaṃ abbinimmināti rūpiṃ manomayaṃ sabbaṅga-paccaṅgiṃ ahīndriyaṃ.

85. 'Seyyathā pi mahā-rāja puriso muñjamhā isīkam pavāheyya. Tassa evaṃ assa : "Ayaṃ muñjo ayaṃ isīkā, añño muñjo añña-isīkā, muñjamhā tv' eva isīkā pavāḷhā ti." Seyyathā pi pana mahā-rāja, puriso asi kosiyaṃ pavāheyya. Tassa evaṃ assa : "Ayaṃ asi ayaṃ kosi, añño asi añño kosi, kosiyaṃ tv' eva asi pavāḷho ti." Seyyathā pi pana

mahā-rāja puriso ahiṃ karaṇḍā uddhareyya. Tassa evaṃ assa : “Ayaṃ ahi ayaṃ karaṇḍo añño ahi añño karaṇḍo, karaṇḍā tv’ eva ahi ubbhato” ti. Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye t̥hite ānejjappatte manomayaṃ kāyaṃ abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabb-aṅga-paccaṅgiṃ ahinindriyaṃ.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

86. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye t̥hite ānejjappatte iddhi-vidhāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitam iddhi-vidhaṃ paccanubhoti—eko pi hutvā bahudhā hoti, bhudhā pi hutvā eko hoti, āvibhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhavīyā pi ummujja-nimmujjaṃ karoti seyyathā pi udaye, udaye pi abhijjamāno gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī saṃuṇṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva Brahma-lokā pi kāyena vā saṃvatteti.

87. ‘Seyyathā pi mahā-rāja dakkho kumbha-kāro vā kumbha-kārantevāsī vā suparikammakatāya mattikāya yaṃ yad eva bhājana-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinipphādeyya. Seyyathā pi pana mahā-rāja dakkho danta-kāro vā danta-kārantevāsī vā suparikammakatasmiṃ dantasmim yaṃ yad eva danta-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinipphādeyya seyyathā pi pana mahā-rāja dakkho suvaṇṇa-kāro vā subaṇṇa-kārantevāsī vā suparikammakatasmiṃ suvaṇṇasmim yaṃ yad eva suvaṇṇa-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinipphādeyya evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye t̥hite ānejjappatte iddhi-vidhāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitam iddhi-vidhaṃ paccanubhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhavīyā pi ummujja-nimmujjaṃ karoti seyyathā pi udaye, udaye pi abhijjamāno

gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva Brahmaloḱā pi kāyena va saṃvatteti.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

88. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte dībbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So dībbāya sota-dhātuyā visuddhāya atikkanta-mānusikāya ubho sadde suṇāti, dibbe ca mānuse ca ye dūre santike ca.

89. ‘Seyyathā pi mahā-rāja puriso addhāna-magga-paṭipanno so suṇeyya bheri-saddam pi mutiṅga-saddam pi saṅkha-paṇava-deṇḍima-saddam pi. Tassa evaṃ assa : “Bheri-saddo” iti pi, “mutiṅga-saddo” iti pi “saṅkha-paṇava-deṇḍima-saddo” iti pi. Evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte dībbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So dībbāya sota-dhātuyā visuddhāya atikkanta-mānusikāya ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

90. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte ceto-pariyaṇāṇāya cittaṃ abhinīharati abhininnāmeti. So para-sattānaṃ para-puggalānaṃ cetasa ceto paricca pajānāti—

sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittaṃ ti pajānāti,
vīta-rāgaṃ vā cittaṃ vīta-rāgaṃ cittaṃ ti pajānāti,
sa-dosaṃ vā cittaṃ sa-dosaṃ cittaṃ ti pajānāti,
vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittaṃ ti pajānāti,
sa-mohaṃ vā cittaṃ sa-mohaṃ cittaṃ ti pajānāti,
vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittaṃ ti pajānāti,
saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittaṃ ti pajānāti,
vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ ti pajānāti,

mahaggatam vā cittaṃ mahaggatam cittaṃ ti pajānāti,
amahaggatam vā cittaṃ amahaggatam cittaṃ ti pajānāti,
sa-uttaram vā cittaṃ sa-uttaram cittaṃ ti pajānāti,
anuttaram vā cittaṃ anuttaram cittaṃ ti pajānāti,
samāhitam vā cittaṃ samāhitam cittaṃ ti pajānāti,
asamāhitam vā cittaṃ asamāhitam cittaṃ ti pajānāti,
vimuttam vā cittaṃ vimuttam cittaṃ ti pajānāti,
avimuttam vā cittaṃ avimuttam cittaṃ ti pajānāti.

91. 'Seyyathā pi mahārāja itthī vā puriso vā daharo vā yuvā
maṇḍana-jātiko ādāse vā parisuddhe pariyodāte acche vā udaka-patte
sakam mukha-nimittam paccavekkhamāno sakaṇikam vā sakaṇikan ti
jāneyya akaṇikam vā akaṇikan ti jāneyya, evaṃ eva kho mahā-rāja
bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatupakkilese mūdū-bhūte kammaniye tthe ānejjappatte ceto-
pariyañāṇāya cittaṃ abhinīharati abhininnāmeti. So para-sattānam
para-puggalānam cetasā ceto paricca pajānāti—

sa-rāgam vā cittaṃ sa-rāgam cittaṃ ti pajānāti,
vīta-rāgam vā cittaṃ vīta-rāgam cittaṃ ti pajānāti,
sa-dosaṃ vā cittaṃ sa-dosaṃ cittaṃ ti pajānāti,
vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittaṃ ti pajānāti,
sa-mohaṃ vā cittaṃ sa-mohaṃ cittaṃ ti pajānāti,
vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittaṃ ti pajānāti,
saṃkhittam vā cittaṃ saṃkhittam cittaṃ ti pajānāti,
vikkhittam vā cittaṃ vikkhittam cittaṃ ti pajānāti,
mahaggatam vā cittaṃ mahaggatam cittaṃ ti pajānāti,
amahaggatam vā cittaṃ amahaggatam cittaṃ ti pajānāti,
sa-uttaram vā cittaṃ sa-uttaram cittaṃ ti pajānāti,
anuttaram vā cittaṃ anuttaram cittaṃ ti pajānāti,
samāhitam vā cittaṃ samāhitam cittaṃ ti pajānāti,
asamāhitam vā cittaṃ asamāhitam cittaṃ ti pajānāti,
vimuttam vā cittaṃ vimuttam cittaṃ ti pajānāti,
avimuttam vā cittaṃ avimuttam cittaṃ ti pajānāti.

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalam purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca pañītataraṇ ca.

92. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte pubbe-nivāsānussati-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitaṃ pubbe-nivāsaṃ anussarati seyyathīdaṃ ekaṃ pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāssaṃ pi jātiyo jāti-sataṃ pi jāti-sahassaṃ pi jāti-satasahassaṃ pi āneke pi samvaṭṭa-kappe āneke pi vivaṭṭa-kappe āneke pi samvaṭṭa-vivaṭṭa kappe. "Amutrāsīṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto amutra upapādiṃ. Tatrāpāsīṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto idhupapanno" ti iti sākāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati.

93. 'Seyyathā pi mahā-rāja puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhā pi gāmā aññaṃ gāmaṃ gaccheyya, tamhā pi gāmā sakam yeva gāmaṃ pacchāgaccheyya. Tassa evaṃ assa : "Ahaṃ kho sakamhā gāmā amum gāmaṃ āgañciṃ, tatra evaṃ atthāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣiṃ, tamhā pi gāmā amum gāmaṃ āgoñciṃ, tatrāpi atthāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣiṃ, so 'mhi tamhā gāmā sakam yeva gāmaṃ paccāgato ti." Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte pubbe-nivāsānussati-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitaṃ pubbe-nivāsaṃ anussarati-seyyathīdaṃ ekaṃ pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāssaṃ pi jātiyo jāti-sataṃ pi jāti-sahassaṃ pi jāti-sata-sahassaṃ pi āneke pi samvaṭṭa-kappe āneke pi vivaṭṭa-kappe āneke pi samvaṭṭa-vivaṭṭa-kappe. "Amutrāsīṃ evaṃ nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto amutra upapādiṃ. Tatrāpāsīṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato cuto idhupapanno" ti iti sākāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati.

'Idaṃ pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītataraṇ ca.

94. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte sattānaṃ cutūpapāta-nāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajja-māne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammupage satte pajānāti. "Ime vata bhonto sattā kāya-duccaritena samannāgatā vaci-duccaritena samannāgatā mano-duccaritena samannāgatā ariyānaṃ upavādakā micchā-diṭṭhikā micchā-diṭṭhikamma-samā-dānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena samannāgatā vaci-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavādakā sammā-diṭṭhikā sammā-diṭṭhikamma samā-dānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti." Iti dibbena cakkhunā visuddhena atikkanta-mānusa-kena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammupage satte pajānāti.

95. 'Seyyathā pi mahā-rāja majjhe siṅghātake pāsādo, tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisante pi nikkhamante pi rathiyā vithi sañcarante pi majjhe pi siṅghātake nisinne. Tassa evaṃ assa : "Ete manussā gehaṃ pavisanti ete nikkhamanti ete rathiyā vithi sañcaranti ete majjhe siṅghātake nisinnā ti." Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte sattānaṃ cutūpapāta-nāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti : "Ime vata bhonto sattā kāya-duccaritena samannāgatā vaci-duccaritena samannāgatā mano-duccaritena samannāgatā ariyānaṃ upavādakā micchā-diṭṭhikā micchā-diṭṭhikamma-samā-dānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena samannāgatā vaci-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavādakā sammā-diṭṭhikā sammā-diṭṭhikamma-samā-dānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannāti." Iti dibbena cakkhunā visuddhena atikkanta-

mānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammupage satte pajānāti.

‘Idaṃ pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇītatarāṇ ca.

96. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khaya-nāṇāya cittaṃ abhinīharati abhininnāmeti. So “idaṃ dukkhaṃ” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-samudayo” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-nirodha” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-nirodha-gāminī paṭipādā” ti yathā-bhūtaṃ pajānāti, “ime āsavā” ti yathā-bhūtaṃ pajānāti, “ayaṃ āsava-samudayo” ti yathā-bhūtaṃ pajānāti, “ayaṃ āsava-nirodha” ti yathā-bhūtaṃ pajānāti, “ayaṃ āsava-nirodha-gāminī paṭipādā” ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmā-savā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, “Vimuttasmiṃ vimuttaṃ” iti nāṇaṃ hoti, “Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyāti” pajānāti.

97. ‘Seyyathā pi mahā-rāja pabbata-saṃkhepe udaka-rahado accho vippasanno anāvilo, tattha cakkhumā puriso tire ṭhito passeyya sippi-sambukaṃ pi sakkhara-kaṭhalaṃ pi maccha-gumbaṃ pi carantaṃ pi tiṭṭhantaṃ pi. Tassa evaṃ assa : “Ayaṃ kho udaka-rahado accho vippasanno anāvilo tatr’ ime sippi-sambukā pi sakkhara-kaṭhalā pi maccha-gumbā pi caranti pi tiṭṭhanti pīti.” Evaṃ eva kho mahā-rāja bhikkhu samāhite citte parisuddhe pariyodāte anaṅgaṇe viga-tupakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khaya-nāṇāya cittaṃ abhinīharati abhininnāmeti. So “imaṃ dukkhaṃ” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-samudayo” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-nirodha” ti yathā-bhūtaṃ pajānāti, “ayaṃ dukkha-nirodha-gāminī paṭipādā” ti yathā-bhūtaṃ pajānāti, “ime āsavā” ti yathā-bhūtaṃ pajānāti, “ayaṃ āsava-samudayo” ti yathā-bhūtaṃ pajānāti, “ayaṃ āsava-nirodha” ti yathā-bhūtaṃ pajānāti, ayaṃ “āsava-nirodha-gāminī paṭipādā” ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, “Vimuttasmiṃ vimuttaṃ” iti nāṇaṃ hoti, “Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyāti” pajānāti.

'Idaṃ kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarāṇ ca paṇītatarāṇ ca imamahā mahā-rāja sandiṭṭhikehi sāmañña-phalehi aññaṃ sandiṭṭhikaṃ sāmañña-phalaṃ uttaritaraṃ vā paṇītatarāṃ vā n' atthīti.'

98. Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca : 'Abhikkantam bhante, abhikkantam bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya : cakkhumanto rūpāni dakkhintīti, evaṃ eva Bhagavatā aneka-pariyāyena dhammo pakāsito. So ahaṃ bhante Bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṃghaṃ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Accayo bhante accagamā yathā-bālaṃ yathā-mūlhaṃ yathā-akusalaṃ, so 'haṃ pitaraṃ dhammikaṃ dhamma-rājānaṃ issariyassa kāraṇā jīvitā voropesiṃ. Tassa me bhante Bhagavā accayaṃ accayato paṭigaṇhātu āyatim saṃvarāyāti.'

99. 'Taggha tvaṃ mahā-rāja accayo accagamā yathā bālaṃ yathā-mūlhaṃ yathā-akusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhamma-rājānaṃ jīvitā voropesi. Yato ca kho tvaṃ mahā-rāja accayaṃ accayato disvā yathā dhammaṃ paṭikarosi, tan te mayaṃ paṭigaṇhāma. Vuddhi h' esa mahā-rāja ariyassa vinaye, yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatim saṃvaram āpajjatīti.'

100. Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca : 'Handa ca dāni mayaṃ bhante gacchāma, bahukiccā mayaṃ bahu-karaṇīyā ti.'

'Yassa dāni tvaṃ mahā-rāja kālaṃ maññasīti.'

Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhay' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

101. Atha kho Bhagavā acira-pakkantassa rañño Māgadhassa Ajātasattu Vedehi-puttassa bhikkhu āmantesi : 'Khatāyaṃ bhikkhave rājā, upahatāyaṃ bhikkhave rājā. Sacāyaṃ bhikkhave rājā pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā na voropessatha, imasmim yeva āsane virajaṃ vīta malaṃ dhamma-cakkaṃ uppajjissathāti.'

Idaṃ avoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Sāmañña-phala-suttaṃ niṭṭhitaṃ.

LAKKHAṆA-SUTTANTA

(Dīgha Nikāya)

Evam me sutam.

1. Ekam samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesī 'Bhikkhavo' ti 'Bhadante ti te bhikkhū Bhagavato paccassosum Bhagavā etad avoca :

'Dvattiṃs' imāni bhikkhave Mahā Purisassa Mahā-Purisa-lakkhaṇāni yehi samannāgatassa Mahā Purisassa dve gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattī dhammiko dhammarājā caturanto vijitāvi janapada-tthāvariya-ppatto satta-ratana-samannāgato. Tass' imāni satta ratanāni bhavanti, seyyathidaṃ cakka-ratanam hatthi-ratanam assa-ratanam maṇi-ratanam itthi-ratanam gahapati-ratanam parināyaka-ratanam eva sattamaṃ. Paro sahaṣsaṃ kho pan' assa puttā bhavanti sūrā vīraṅga-rūpā parasena-ppamaddanā. So imaṃ paṭhavim sāgara-pariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agāraṣmā anagāriyaṃ pabbajati araham hoti Sammā-Sambuddho loke vivatta-cchaddo.

2. 'Katamāni ca tāni bhikkhave Mahā Purisassa dvattiṃsa Mahā Purisa-lakkhaṇāni yehi samannāgatassa Mahā Purisassa dve gatiyo honti anaññā? Sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattīpe Sace kho pana agāraṣmā anagāriyaṃ pabbajati, araham hoti Sammā-Sambuddho loke vivatta-cchaddo.

'Idha bhikkhave Mahā Puriso suppatitṭhita-pādo hoti. Yam pi bhikkhave Mahā Puriso suppatitṭhita-pādo hoti, idam pi bhikkhave Mahā Purisassa Mahā Purisa-lakkhaṇam bhavati.

'Puna ca param bhikkhave Mahā Purisassa hetthā pāda-tesu cakkāni jātāni honti sahaṣsārāni sanemikāni sanābhikāni sabbākāra-paripūrāni suvibhatt-antarāni. Yam pi bhikkhave Mahā Purisassape idam pi bhikkhave Mahā Purisassa Mahā Purisa-lakkhaṇam bhavati.

*Puna ca param bhikkhave Mahā Puriso āyata-paṇhī hoti ... pe

*Dīgh-aṅguli hoti pe

*Mudu-taluṇa-hattha-pādo hoti pe

*Jāla-hattha-pādo hoti pe

*Ussaṅkha-pādo hoti pe

*Eṇi-jaṅgho hoti pe

*Thitako va anonamanto ubhoḥi pāṇi-talehi jannukāni parimasati
parimajjati pe

*Kosohita-vattha-guyho hoti pe

*Suvanṇa-vaṇṇo hoti kaṇcana-sannibha-ttaco pe

*Sukhuma-cchavī hoti sukhumattā chaviyā rajojallaṃ kāye na
upalippati pe

*Ekeka-lomo hoti, ekekāni lomāni loma-kūpesu jātāni pe

*Uddhagga-lomo hoti, uddhaggāni lomāni jātāni nīlani añjana-
vaṇṇāni kuṇḍala-vattāni padakkhiṇāvattaka-jātāni pe

*Brahm-ujju-gatto hoti pe

*Satt-ussado hoti pe

*Sīha-pubbaddha-kāyo hoti pe

*Cit-antaramso hoti pe

*Nigrodha-parimaṇḍalo hoti, yāvatakv assa kāyo tāvatakv assa
vyāmo, yāvatakv assa vyāmo tāvatakv assa kāyo pe

*Samavatta-kkhandho hoti pe

*Rasaggas-aggī hoti pe

*Sīha-hanu hoti pe

*Cattārīsa-danto hoti pe

*Sama-danto hoti pe

*Avivara-danto hoti pe

*Susukka-dāṭho hoti pe

*Pahūlā-jivho hoti pe

*Brahma-ssaro hoti pe

*Karavīka-bhāṇī hoti pe

*Abhinīla-netto hoti pe

*Go-pakhumo hoti pe

'Uṇṇā bhamuk-antare jātā hoti odātā mudu-tūla sannibhā. Yam pi bhikkhave Mahā purisassa uṇṇābhamuk antare jātā hoti odātā mudu-tūla-sannibhā, idam pi bhikkhave Mahā Purisassa Mahā Purisa-lakkhaṇaṃ bhavati.

'Puna ca paraṃ bhikkhave Mahā Puriso uṇhisa-sīso hoti. Yam pi bhikkhave Mahā Puriso uṇhisa-sīso hoti, idam pi bhikkhave Mahā Purisassa-Maha Purisa lakkhaṇaṃ bhavati.

3. 'Imāni kho tāni bhikkhave dvattiṃsa Mahā Purisassa Mahā Purisa-lakkhaṇāni yehi samannāgatassa Mahā Purisassa dve gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattī dhammiko dhammarāja cāturanto vijitāvī janapada-tthāvariya-ppatto sattaratana-samannāgato. Tass' imāni satta ratanāni bhavanti : seyyathidaṃ cakka-ratanam hatthi-ratanam assa-ratanam maṇi-ratanam itthi-ratanam gahapati-ratanam parināyaka-ratanam eva sattamaṃ. Paro sahaṣaṃ kho pan' assa puttā bhavanti sūrā vīraṅga-rūpā parasena-ppamaddanā. So imaṃ paṭhaviṃ sāgara-pari-yantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho panāgārasmā anagāriyaṃ pabbajati, ahaṃ hoti Sammā-Sambuddho loke vivatta-cchaddo. Imāni kho te bhikkhave Mahā Purisassa dvattiṃsa Mahā Purisa-lakkhaṇāni bāhirakā pi isayo dhārenti, no ca kho te jānanti "Imassa kammaṣṣa katattā idaṃ lakkhaṇaṃ paṭilabhatī".

4. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno daḥha-samādāno ahosi kusalesu dhammesu avatthita-samādāno, kāya-sucarite vacī-sucarite mano-sucarite, dāna-saṃvibhāge sīla-samādāne uposathūpavāse matteyyatāya petteyyatāya sāmāññatāya brāhmaññatāya kule jettāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu : so tassa kammaṣṣa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ paramaṃ maraṇā sugatimaṃ saggaṃ lokaṃ uppajjati. So tattha aññe deve dasahi tñānehi adhigaṇhāti, dibbena āyunaṃ dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena adhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, suppatiṭṭhita-pādo hoti, samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pāda-talehi bhūmimaṃ phusati.

5. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī dhammiko dhamma-rāja caturanto vijitāvī janapada-

tthāvariya-ppatto satta-ratana-samannāgato. Tass' imāni satta ratanāni bhavanti, seyyathīdam cakka-ratanam hatthi-ratanam assa-ratanam maṇi-ratanam itthī-ratanam gahapati-ratanam parināyaka-ratanam eva sattamam. Paro sahaṣṣam kho pan' assa puttā bhavanti sūrā vīraṅga-rūpā parasena-ppamaddanā. So imam paṭhavim sāgara-pariyantaṃ akhilam animittam akaṇṭakam iddham phūtam khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Rājā samāno kiṃ labhati? Avikkham-bhiyo hoti kenaci manussa-bhūtena paccatthikena paccāmittena. Rājā samāno idaṃ labhati. Sace kho panāgārasmā anagāriyaṃ pabbajati, araham hoti Sammā-Sambuddho loka vivattacchaddo. Buddho samāno labhati? Avikkhambhiyo hoti abbhantarehi vā bāhirakehi vā paccatthikehi vā paccāmittehi rāgena vā dosena vā mohena vā Samaṇena vā Brāhmaṇena vā Devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

6. Tatth' etaṃ vuccati :

Sacce ca dhamme ca dame ca saṃyame
soceyya-sīlālay-uposathesu ca,
Dāne ahiṃsāya asāhase rato
dalham samādāya samattam ācari.
So tena kammaṃ divaṃ samakkami,
sukhaṃ ca khiḍḍā-ratiyo ca ānubhi.
Tato cavitvā punar āgato idha
samehi pādehi phusī va sundaram.
Vyākamsu veyyañjanikā samāgatā :
'Samappatitṭhassa na hoti khambhanā,
Gihissa vā pabbajitassa vā puna
taṃ lakkhaṇam bhavati tadattha-jotakam.
Akkhambhiyo hoti agāram-āvasam
parābhibhū sattubhi sattu-maddano,
Manussa-bhūtena na hoti kenaci,
sukhambhiyo tassa phalena kammuno.
Sace ca pabbajjam upeti tādiso
nekkhamma-chandābhirato vicakkhano,
Aggo na so gacchati jātu gabbham
nar-uttamo, esa hi tassa dhammatā ti.'

7. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno bahujana-sukhāya ahosi, ubbegaṃ uttāsaṃ bhayaṃ apanuditā dhammikaṃ ca rakkhāvaraṇa-guttiṃ saṃvidhātā saparivāraṇ ca dānaṃ adāsi, so tassa kammaṃsa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati. Hetthā pāda-tesu cakkāni jātāni honti sahaṣṣārāni sanemikāni sanābhikāni sabbākāra-paripūrāni suvivhattanotarāni.

8. 'So tena lakkhaṇena samannāgato, sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī ... pe ... Rājā samāno kiṃ labhati? Mahāparivāro hoti, mahā 'ssa hoti parivāro brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmatthā anīkatthā dovārikā amaccā pārissijjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati. Sace pana agārasmā anagāriyaṃ pabbajati, ahaṃ hoti Sammā-Sambuddho loka vivatta-cchaddo. Buddho samāno kiṃ labhati? Mahā-parivāro hoti, mahā 'ssa hoti parivāro bhikkhū bhikkuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ bhagavā avoca.

9. Tatth' etaṃ vuccati :

Pure puratthā purimāsu jātisu,
manussa-bhūto bahunnaṃ sukhāvaho,
Ubbega-uttāsa-bhayaṃpanūdano
guttisu rakkhāvaraṇesu ussuko.
So tena kammaṃsa divaṃ samakkami,
sukhaṃ ca khiḍḍā-ratiyo ca ānubhi.
Tato cavitvā punar āgato idha,
cakkāni pādesu duvesu vindati,
Samanta-nemīnī sahaṣṣārāni ca.
Vyākāṃsu veyyañjanikā samāgatā,
Disvā kumāraṃ sata-puñña-lakkhaṇaṃ,
'Parivāravā hessati sattu-maddano,
Tathā hi cakkāni samanta-nemīnī.
Sace na pabbajaṃ upeti tādiso,
Vatteti cakkāṃ paṭhavimaṃ pasāsati,
tassānuyuttā idha bhavanti khattiyā,

Mahā-yasaṃ samparivārayanti naṃ.
 Sace ca pabbajjam upeti tādiso
 Nekkhamma-chandābhirato vicakkhano
 deva-manussāsura-sakka-rakkhasā
 Gandhabba-nāgā vihagā catu-ppadā,
 anuttaraṃ deva-manussa-pūjitaṃ
 Maha-yasaṃ samparivārayanti naṃ ti.'

10. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ
 bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno pāṇāti-pātaṃ
 pahāya pāṇatipātā paṭivirato ahosi, nihita-daṇḍo nihita-sattho laj्ji
 dayāpanno sabba-pāṇa-bhūta-hitānukampī vihāsi, so tassa kammaṣṣa
 katattā upacitattā ussannattā vipullattā kāyassa bhedā paraṃ maraṇā
 sugatiṃ saggaṃ lokaṃ uppajjati. ... pe ... So tato cuto itthattaṃ āgato
 samāno imāni tīṇi Mahā Purisa-lakkhaṇāni paṭilabhati, āyata-paṇhī ca
 hoti dīgh-aṅgulī ca Brahmujju-gatto ca.

11. 'So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati,
 Rājā hoti Cakkavattī ... pe ... Rājā samāno kiṃ labhati? Dīghāyuko
 hoti ciraṭṭhitiko, dīgham āyuraṃ pāleti, na sakkā hoti antarā jīvitaṃ
 voropetuṃ kenaci manussa-bhūtena paccatthikena paccā-mittena. Rājā
 samāno idaṃ labhati ... pe ... Buddhō samāno kiṃ labhati? Dīghāyuko
 hoti ciraṭṭhitiko, dīgham āyuraṃ pāleti, na sakkā hoti antarā jīvitaṃ
 voropetuṃ paccatthikehi paccāmittehi Samanena vā Brāhmaṇena vā
 Devena vā Mārena vā Brahmunaṃ vā kenaci vā lokasmiṃ. Buddhō
 samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca,

12. Tatth' etaṃ vuccati :

Maraṇa-vadha-bhayattano veditvā
 paṭivirato paraṃ maraṇāy' ahosi.
 Tena sucaritena saggaṃ agamā,
 sukata-phala-vipākaṃ anubhosi.
 Caviya punar idh' āgato samāno,
 paṭilabhati idha tīṇi lakkhaṇāni,
 Bhavati vipula-dīgha-pāṇiko
 Brahmā viy'ujju subho sujāta-gatto,
 Subhujo susu sutaṇṭhito sujāto.
 Mudu-talun-aṅguliyaṃ assa honti.

Dīghā tūhi purisa-varagga-lakkhaṇehi
cira-yapanāya kumāram ādisanti.
Bhavati yadi gihī ciraṃ yāpeti,
cirataraṃ pabbajati yadi tato hi,
Yāpayati vas-iddhi-bhāvanāya
iti dīghāyukatāya tan nimittan ti.

13. 'Yam pi bhikkhave Tathāgato purinaṃ jātinaṃ purinaṃ bhavaṃ purinaṃ niketaṃ pubbe manussa-bhūto samāno dātā ahosi paṇitānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ, so tassa kammaṣṣa katattā upacitattā ussannattā vipullattā kāyassa bhedaṃ paraṃ maraṇā sugatinaṃ saggaṃ lokaṃ upajjati ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, satt-sussado-hoti. Satt' ussadā honti, ubhosu hatthesu ussadā honti, ubhosu padesu ussadā honti, ubhosu aṇsakūṭesu ussadā honti, khandhe ussado hoti.

14. 'So tena lakkhaṇena sammannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī ... pe Rājā samāno kiṃ labhati? Lābhīhoti paṇitānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Lābhī hoti paṇitānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

15. Tatth' etaṃ vuccati :

Khajja-bhojjaṃ atha leyya-sāyiyam
uttamagga-rasa-dāyako ahu.
Tena so sucaritena kammunā
Nandane ciraṃ abhippamodati.
Satta-v-ussade idhādhigacchati,
hattha-pāda-mudutaṇ ca vindati.
Āhu vyañjana-nimitta-kovidā
khajja-bhojja-rasa-lābhitāya.
Na taṃ gihissa pi tadattha-jotakam,
pabbajjam pi tad adhigacchati,
Khajja-bhojja-rasa-lābhīr uttamaṃ
āhu sabba-gihi-bandhana-cchidan ti.

16. 'Yam pi bhikkhave Tathāgato purimaṃ jātim purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno catūhi saṃgaha-vatthūhi janam saṃgahitā ahosi dānena peyya-vācena attha-cariyāya samānattatāya, so tassa kammassa katattā upacitattā ussannattā vipullattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjati. So tato cuto itthatam āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, mudu-taluṇa-hattha-pādo hoti jāla-hattha-pādo ca.

17. 'So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattī ... pe... Rājā samāno kiṃ labhati? Susaṃgahita-parijano hoti, susaṃgahitā 'ssa honti brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Susaṃgahita-parijano hoti, susaṃgahitā 'ssa honti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

18. Tatth' etaṃ vuccati :

Dānaṃ pi ca attha-cariyatam pi ca
piya-vadatanā ca samāna-chandatanā ca
Kariya cariya sasaṅgahaṃ bahunnaṃ
anavamatena guṇena yāti saggaṃ.
Caviya punar idhāgato samāno
kara-caraṇa-mudutaṃ ca jālino ca.,
Atirucira-suvaggu-dassaneyyaṃ
paṭilabhati daharo susu kumāro.
Bhavati parijanassa vo vidheyyo,
mahimaṃ āvasiko sasaṅgahito,
Piya-vadu hita-sukhataṃ jigimsamāno
abhirucitāni guṇāni ācarati.
Yadi ca jahati sabba-kāma-guṇa-bhogaṃ
kathayati dhamma-kathaṃ Jino janassa,
Vacana-ppaṭīkarassābhīppasannā
sutvā dhammānudhammaṃ ācarantīti.

19. 'Yam pi bhikkhave Tathāgato purimaṃ jātim purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno bahunno

janassa atthūpasamhitam dhammūpasamhitam vācam bhāsītā ahosi. Bahujanam nidamseti, pāṇīnam hita-sukhāvaho ahu dhamma-yāgī so tassa kammassa katattā upacitattā ... pe ... So tato cuto itthattam āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, ussaṅkha-pādo ca hoti uddhagga-lomo ca.

20. 'So tehi lakkhaṇehi samannāgato, sace agāram ajjhāvasati. Rājā hoti Cakkavattī ... pe ... Rājā samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāma-bhogīnam. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabba-sattānam. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

21. Tatth' etam vuccati :

Attha-dhamma-sahitam pure giram
erayam bahujanam nidamsayi
Pāṇīnam hita-sukhāvaho ahu
dhamma-yāgam assaji amaccharī.
Tena so sucaritena kammunā
sugatim vajati tattha modati,
Lakkhaṇāni ca dve idh' āgato
uttama-sukhāni samvindati.
Ubbham uppatita-loma-vāsaso
pāda-gaṇṭhi-r-ahu sādhu saṇṭhitā
Mamsa-lohitācitā tacotatā
upari ca pana sobhaṇā ahu.
Geham āvasati ce tathā-vidho
aggatam vajati kāma-bhogīnam.
Tena uttaritaro na vijjati,
Jambudīpam abhibhuyya irīyati.
Pabbajam pi ca anoma-nikkamo
aggatam vajati sabba-pāṇīnam.
Tena uttaritaro na vijjati,
sabbam lokam abhibhuyya viharatīti.

22. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno sakkaccaṃ vācetaṃ ahosi sippam vā vijjam vā caraṇam vā kammaṃ vā, "Kinti

me khippaṃ ajāneyyūṃ, khippaṃ vijāneyyūṃ, khippaṃ sampatipa-
jjeyyūṃ, na ciraṃ kilisseyyun ti", so tassa kammaṣṣa katattā upaci-
tattā ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-
lakkhaṇaṃ paṭilabhati, eṇi-jaṅgho hoti.

23. 'So tena lakkhaṇena samannāgato, sace agāraṃ ajjhāvasati
Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Yāni etāni rājā-rahāni
rāj-aṅgāni rājūpabhogāni rājānucchavikāni, tāni khippaṃ paṭilabhati.
Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Yāni
tāni samaṇārahāni samaṇaṅgāni samaṇūpa-bhogāni
samaṇānucchavikāni, tāni khippaṃ paṭilabhati. Buddho samāno idaṃ
labhati.'

Etam atthaṃ Bhagavā avoca.

24. Tatth' etam vuccati :

Sippesu vijjā-caraṇesu kammaṣṣu
'Kathaṃ vijāneyya lahūti? icchati,
Yatūpaghātāya na hoti kassaci
vāceti khippaṃ, na ciraṃ kilissati.
Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ
jaṅghā manuññā labhate susaṇṭhitā,
Vattā sujātā anupubbam uggatā
uddhagga-lomā sukhuma-ttacotatā.
Eṇeyya-jaṅgho ti tam āhu puggalaṃ,
sampattiyā khippaṃ idh' āhu lakkhaṇaṃ,
Ekeka-lomāni yadābhikaṅkhati,
apabbajaṃ khippaṃ idhādhigacchati.
Sace ca pabbajjam upeti tādiso
nekkhamma-chandābhirato vicakkhaṇo,
Anucchavikassa yadānulomikaṃ
taṃ vindati khippaṃ anoma-nikkamo ti.

25. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ
bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno Samaṇaṃ
vā Brāhmaṇaṃ vā upasaṃkamitvā pari-pucchitā ahosi : "Kiṃ bhante
kusalaṃ, kiṃ akusalaṃ? Kiṃ sāvajjaṃ, kiṃ anavajjaṃ? Kiṃ
sevitabbaṃ, kiṃ na sevitabbaṃ? Kiṃ me kayīraṃānaṃ dīgha-rattaṃ
ahitāya dukkhāya assa? Kiṃ vā pana me kayīraṃānaṃ dīgha-rattaṃ
ahitāya sukhāya assāti?" So tassa kammaṣṣa katattā upacitattā ... pe

... So tato cuto itthattam āgato samāno idam Mahā Purisa-lakkhaṇam paṭilabhati, sukhuma-cchavī hoti, sukhumattā chaviyā rajojallam kāye na upalippati.

26. 'So tena lakkhaṇena samannāgato, sace agāram ajjhāvasati, Rājā hoti Cakkavattī ... pe ... Rājā samāno kiṃ labhati? Mahā pañño hoti, nāssa hoti koci paññāya sadiso vā visiṭṭho vā kāma-bhogīnam. Rājā samāno idam labhati ... pe ... Buddho samāno kiṃ labhati? Mahā-pañño hoti, puthu-pañño hāsu-pañño javana-pañño tikkha-pañño nibbedhika-pañño, nāssa hoti koci paññāya sadiso vā visiṭṭho vā sabba-sattānam. Buddho samāno idam labhati.'

Etam attham Bhagavā avoca.

27. Tatth' etam vuccati :

Pure puratthā purimāsu jātisu
 aññātu-kamo paripucchitā ahu,
 Sussūsitā pabbajitam upāsītā
 atthantaro atthakatham nisāmayi
 Paññā-paṭilābha-katena kammunā
 manussa-bhūto sukhuma-cchavī ahu.
 Vyākamsu uppāda-nimitta-kovidā,
 'Sukhumāni atthāni avecca dakkhati.
 Sace na pabbajjam upeti tādiso
 vatteti cakkam paṭhavim pasāsati
 Atthānusiṭṭhīsu pariggahesu ca
 na tena seyyo sadiso va vijjati.
 Sace pabbajjam upeti tādiso
 nekkhamma-chandābhirato vicakkhaṇo,
 Paññā-visiṭṭham labhate anuttaram
 pappoti bodhim vara-bhūri medhaso ti.'

28. 'Yam pi bhikkhave Tathāgato purimam jātim purimam bhavam purimam niketam pubbe manussa-bhūto samāno akkodhano ahosi anupāyāsa-bahulo, bahum pi vutto samāno nābhisajji na kuppi na vyāpajji na patitṭhayi na kopaṇ ca dosaṇ ca appaccayaṇ ca pātvākāsi, dātā ca ahosi sukhumānam mudukānam attharaṇānam pāpuraṇanam khoma-sukhumānam kappāsika-sukhumānam koseyya-sukhumānam kambala-sukhumānam, so tassa kammasa ... pe ... So tato cuto itthattam āgato samāno imam Mahā Purisa-lakkhaṇam paṭilabhati, suvaṇṇa-vaṇṇo hoti kañcana-sannibha-ttaco hoti.

29. 'So tena lakkhaṇena samannā-gato, sace agāraṃ ajjhāvasati, Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khoma-sukhumānaṃ kappāsika-sukhumānaṃ koseyya-sukhumānaṃ kambala-sukhumānaṃ. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Lābī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khoma-sukhumānaṃ kappāsika sukhumānaṃ koseyya sukhumānaṃ kambala-sukhumānaṃ Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

30. Tatth' etaṃ vuccati :

Akkodhañ ca adhiṭṭhahi adāsi ca
 dānaṃ vatthāni ca sukhumāni succhavīni.
 Purimataṃ bhava tṭhito abhivissajji
 mahim iva suro ābhivassaṃ
 Taṃ katvāna ito cuto dibbaṃ
 uppajja sukata-phala vipākaṃ.
 Anubhotvā kanaka-tanu-sannibho
 idha bhavati sura-varataro-r-iva indo.
 Gehaṃ āvasati naro apabbajja
 micchaṃ mahati mahim anusāsati,
 Pasayha abhivasana-varataraṃ paṭilabhati
 vipulaṃ sukhumañ ca succhaviñ ca.
 Lābhī acchādana-vattha-mokkha-pāpuraṇānaṃ
 bhavati yadi anagāriyatam upeti,
 Sahī purima-kata-phalaṃ anubhavati,
 na bhavati katassa panāso ti.

31. 'Yam pi bhikkhave Tathāgato purimaṃ jātīm purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno cirappanaṭṭhe sucira-ppavāsino nāti mitte suhajja sakhino samānetā ahosi, mātaraṃ pi puttena samānetā ahosi, puttam pi mātaraṃ samānetā ahosi, pitaraṃ pi puttena samānetā ahosi, puttam pi pitaraṃ samānetā ahosi, bhātaraṃ pi bhātaraṃ samānetā ahosi, bhātaraṃ pi bhaginiyā samānetā ahosi, bhaginim pi bhātaraṃ samānetā ahosi, samaggaṃ katvā ca abbhanumoditā ahosi, so tassa kammaṃ katattā ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, kosohita-vattha-guyho hoti.

32. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Pahūta-putto hoti, paro sahaṣṣaṃ kho paṇ' assa puttā bhavanti sūrā vīr-aṅgarūpā parasena-ppamaddanā. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Pahūta-putto hoti, aneka-sahaṣṣaṃ kho paṇ' assa puttā bhavanti, sūrā vīr-aṅga-rūpā parasenappamaddanā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

33. Tatth' etaṃ vuccati :

Pure puratthā purimāsu jātisu
cira-ppanaṭṭhe sucira-ppavāsino
Nāti-suhajje sakhino samānayaṃ,
samaggi katvā c' anumoditā ahu.
So tena kammaṇa divaṃ samakkami,
sukhaṇ ca khiḍḍā-ratiyo ca ānubhi.
Tato cavitvā-puna-r-āgato idha
kosohitam vindati vattha-chādiyaṃ.
Pahūta-putto bhavati tathā-vidho,
paro sahaṣṣassa bhavanti atujā,
Sūrā ca vīrā ca amitta-tāpanā
gihissa pīti jananā piyaṃ vadā.
Bahuttarā pabbajitassa iriyato
puttā bhavanti vacanānucārino
Gihissa vā pabbajitassa vā puna
taṃ lakkhaṇaṃ bhavati tadattha-jotakan ti.

Paṭhamaka-Bhānavāraṃ.

1. 'Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno mahājana-saṃgahaṃ samekkhamāno saṃjānāti, sāmaṃ jānāti, purisaṃ jānāti, purisa-visesaṃ jānāti : "Ayam idaṃ arahati, ayam idaṃ arahatīti," tattha tattha purisa-visesa-karo ahosi, so tassa kammaṣṣa katattā ... pe ... So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, nigrodho parimaṇḍalo ca hoti tṭhitako ca anonamanto ubhohi pāṇī-talehi jannukāni pari-masati parimajjati.

2. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī ... pe ... Rājā samāno kiṃ labhati? Adḍho hoti

mahaddhano mahā-bhogo pahūta-jātarūpa-rajato pahūta-vittupakarano pahūta-dhana-dhañño paripuṇṇako sakotṭhāgāro. Rājā samāno idam labhati ... pe ... Buddho samāno kiṃ labhati? Aḍḍho hoti mahaddhano mahā-bhogo. Tass'imāni dhanāni honti, seyyathidam saddhā-dhanam sīla-dhanam hiri-dhanam ottappadhanam suta-dhanam cāga-dhanam paññā-dhanam. Buddho samāno idam labhati.'

Etam attham Bhagavā avoca.

3. Tatth' etam vuccati :

Tulaya paviceyya cintayitvā
mahājana-saṃgahatam samekkhamāno,
Ayam idam arahatīti tattha tattha
purisa-visesa-karo pure ahosi.
Sa hi ca pana tṭhito anonamanto
phusati karehi ubhohi jannukāni,
Mahiruha parimaṇḍalo ahosi
sucarita-kamma-vipāka-sesakena.
Bahu-vividha-nimitta-lakkhaṇaṇṇu
abhinipuṇā manujā vyākariṃsu :
Bahu-vividha-gihīnam ārahāni
paṭilabhati daharo susu kumāro,
Idha mahi-patissa kāma-bhogā
gihī patirūpakā bahū bhavanti,
Yadi ca jahati sabbam kāma-bhogam
labhati anuttaram uttamam dhanaggaṇ ti.

4. 'Yam pi bhikkhave Tathāgato purimam jātim purimam bhavam purimam niketam pubbe manussa-bhūto samāno bahuno janassa attha-kāmo ahosi hita-kāmo phāsu-kāmo yogakkhema-kāmo—"kinti me saddhāya vaḍḍheyyam, sīlena vaḍḍheyyum sutena vaḍḍheyyum, cāgena vaḍḍheyyum, dhammena vaḍḍheyyum, paññāya vaḍḍheyyum, dhana-dhaññena vaḍḍheyyum, khattavattunā vaḍḍheyyum, dipada catuppadehi vaḍḍheyyum, putta-dārehi vaḍḍheyyum, dāsakammakara-porisehi vaḍḍheyyum, nātīhi vaḍḍheyyum mittehi vaḍḍheyyum, bandhavehi vaḍḍheyyun ti,"—so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bheda param maraṇā sugatiṃ saggaṃ lokam uppajjati ... pe ... So tato cuto itthattam āgato samāno imāni tīṇi Mahā Purisa-lakkhaṇāni paṭilabhati, sīha-pubbaddha-kāyo ca hoti cit-antaramso ca samavatta-kkhando ca.

5. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Aparihāna-dhammo hoti, na parihāyati dhana-dhañña-khetta-vatthunā dipada-catuppadehi putta-dārehi dāsa-kammakara-porisehi nāti-mittehi bandhavehi, na parihāyati sabba-sampattiyā. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Aparihāna-dhammo hoti, na parihāyati saddhāya sīlena satena cāgena paññāya, na parihāyati sabba-sampattiyā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

6. Tatth' etaṃ vuccati :

Saddhāya sīlena sutena buddhiyā cāgena dhammena bahūhi sādhuhi,

Dhanena dhañña-ca khetta-vatthunā puttehi dārehi catuppadehi ca,

Nātihi mittehi ca bandhavehi balena vaṇṇena sukhena cūbhayaṃ,

Kathaṃ na hāyeyyumaṃ pare ti' icchati attha-ssamidhī ca panābhikaṅkhati.

Sasiha-pubbaddha-susaṇṭhito ahu samavatta-kkhandho ca citantaraṃso,

Pubbe suciṇṇena katena kammunā ahāniyā pubba-nimit-tamassataṃ.

Gihī pi dhañña-dhanena vaḍḍhati puttehi dārehi catuppadehi ca,

Akiñcano pabbajito pi anuttaraṃ pappoti bodhiṃ asahāna dhammatan ti.

7. Yam pi bhikkhave Tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe-manussa-bhūto samāno, sattānaṃ aviheṭhaka-jātiko ahosi paṇinā vā leḍḍunā vā daḍḍena vā satthena vā, so tassa kammaṃsa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ param maraṇā sugatiṃ saggamaṃ lokamaṃ uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Mahā Purisa-lakkhaṇaṃ paṭilabhati, rasaggas-aggi hoti, uddhaggassa rasa-haraṇiyo gīvāya jātā honti samabhivāhinivo.

8. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Appābādho hoti



appātaṅko sama-vepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Appābādho hoti appātaṅko sama-vepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya paddhāna-kkhamāya. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

9. Tatth' etaṃ vuccati :

Na pāṇinā na ca pana daṇḍa-leddḍunā satthena vā maraṇa-vadhena vā puna,

Ubbādhanāya paritajjanāya vā na heṭhayī jantum aheṭhako ahu.

Ten' eva so sugatim upecca modati sukha-pphalaṃ kariya sukhāni vindati,

Sampajjasā rasa-haraṇī susaṇṭhitā idh' āgato labhati rasaggas-aggitaṃ.

Ten' āhu naṃ abhinipuṇā vicakkhaṇā : 'Ayan naro sukha-bahula bhavissati,

Gihissa vā pabbajitassa vā puna taṃ lakkhaṇaṃ bhavati tadattha-jotakan ti.'

10. 'Yam pi bhikkhave Tathāgato ... pe ... pubbe manussa-bhūto samāno na visaṭaṃ na ca visācitaṃ na pana viceyya-pekkitā uju tathā pasaṭaṃ udu-mano piya-cakkhunā bahujaṇaṃ udikkhitā ahosi, so tassa kammaṣṣa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, abhinīl-netto ca hoti go-pakhumo ca.

11. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Piya-dassano hoti bahunō janassa, piyo hoti manāpo brāhmaṇa-gahapatikānaṃ negama-jānapadānaṃ gaṇaka-mahāmattānaṃ anīkaṭṭha-dovārikānaṃ amaccānaṃ pārisajjānaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Piya-dassano hoti bahunō janasa, piyo hoti manāpo bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ devānaṃ manussānaṃ asurānaṃ nāgānaṃ gandhabbānaṃ. Buddho samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

12. Tatth' etam vuccati :

Na ca visaṭam na ca visācitam
 na ca pana viceyya-pekkhitā
 Uju tathā pasatam udu-mano
 piya-cakkhunā bahunanam udikkhitā.
 Sugatisu so phala-vipākam
 anubhavati tattha modati,
 Idha ca pana bhavati go-pakhumo
 abhinīlanetta-nayano suddassano.
 Abhiyogino ca nipunā
 bahū pana nimitta-kovidā
 Sukhuma-nayana-kusalā manujā
 'piya-dassano ti abhiniddisanti nam
 Piya-dassano gihī pi santo
 bhavati bahunnam piyāyito,
 Yadi ca na bhavati gihī Samaṇo hoti
 Piyo bahunnam soka-nāsano ti.'

13. 'Yam pi bhikkhave Tathāgato ... pe ... pubbe manussa bhūto samāno bahunana-pubbaṅgamo ahosi kusalesu dhammesu bahunana-pāmokkho kāya-sucarite vaci-sucarite mano-sucarite dāna-saṁvibhāge sīla-samādāne uposathūpavāse metteyyatāya petteyyatāya sāmānñatāya brahmaññatāya, kule-jetthāpacāyitāya aññatar-aññataresu adhikusalesu dhammesu, so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bheda param maraṇā sugatim saggaṁ lokam uppajjati ... pe ... So tato cute itthattam āgato samāno imam Mahā Purisa-lakkhaṇam paṭilabhati, uñhisa-siso hoti.

14. 'So tehi lakkhaṇena samannāgato sace agāram ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kim labhati? Mahā 'ssa jano anvāyiko hoti, brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā anikatthā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idam labhati ... pe ... Buddho samāno kim labhati? Mahā 'ssa jano anvāyiko hoti bhikkhu bhikkhuniyo upāsakā upāsikāyo deva manussā asurā nāgā gandhabbā. Buddho samāno idam labhati.'

Etam attham Bhagavā avoca.

15. Tatth' etam vuccati :

Pubbaṅgamo sucaritesu ahu
 dhammesu dhammacariyābhirato,
 Anvāyiko bahujanassa ahu,
 saggesu vedayittha puñña-phalaṃ.
 Veditvā so sucaritassa phalaṃ
 uñhisa-sisattaṃ idh' ajjhagamā,
 Vyākamsu vyañjana-nimitta-dharā,
 'Pubbaṅgamo bahunnaṃ hessatāyaṃ.
 Paṭibhogiyāni manujesu idha
 pubbe va tassa abhiharanti tadā.
 Yadi khattiyo bhavati bhūmi-pati
 paṭihāraṃ bahujane labhati.
 Atha ce pi pabbajati so manujo
 dhammesu hoti paṇo visavī.
 Tassānusāsānī guṇābhirato
 anvāyiko bahujano bhavatīti.'

16. 'Yam pi bhikkhave Tathāgato ... pe ... pubbe manussabhūto samāno musā-vādaṃ pahāya musā-vādā paṭivirato ahosi sacca-vādī sacca-sandho theto paccayiko avisaṃvādako lokassa, so tassa kammaṃsa katattā upacitattā ussannattā vipulattā ... pe ... So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇān paṭilabhati, ekaka-lomo ca hoti uñṇā ca bhamuk-antare jātā hoti odātā mudu-tūla-sannibhā.

17. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Mahā 'ssa jano upavattati brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahā-mattā anīkatthā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati ... pe ... Buddhō samāno kiṃ labhati? Mahā 'ssa jano upavattati bhikkhu bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddhō samāno idaṃ labhati.'

Etam attham Bhagavā avoca.

18. Tatth' etam vuccati :

'Saccappaṭiñño purimāsu jātisu
 advejjha-vāco alikaṃ vivajjayi,

Na so visamvādayitā pi kassaci
 bhūtena tacchena tathena tosayi.
 Setā susukkā mudu-tūla-sannibhā
 uṇṇā sujātā bhamuk-antare ahu,
 Na loma-kūpesu duve ajāyisum,
 ekeka-lomūpacit-aṅgavā ahu.
 Taṃ lakkhaṇaṇṇu bahavo samāgatā
 vyākamsu uppāda-nimitta-kovidā :
 Uṇṇā ca lomā ca yathā susaṇṭhitā
 upavattati edisakaṃ bahujjano.
 Gihim pi santaṃ upavattati jano
 bahu puratthā pakatena kammunā,
 Akiñcanaṃ pabbajitaṃ anuttaraṃ
 Buddham pi santaṃ upavattati jano ti.'

19. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ ... pe ... pubbe
 manussa-bhūto samāno pisunā-vācam pahāya pisunāya vācāya paṭivirato
 ahosi, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā
 na-y-imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā
 sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagga-nandī
 samagga-karaṇiṃ vācam bhāsītā ahosi so tassa kammaṃsa katattā
 upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatiṃ
 saggaṃ lokaṃ uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno
 imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, cattārīsa-danto hoti
 avivara-danto ca.

20. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā
 hoti Cakkavattī. Rājā samāno kiṃ labhati? Abhejja-pariso hoti abhejjā
 'ssa honti brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā
 anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā
 samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Abhejja-
 pariso hoti abhejjā 'ssa honti bhikkhu bhikkhuniyo upāsakā upāsikāyo
 devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

21. Tatth' etaṃ vuccati :

Vebhūtiyaṃ sahita-bheda-kāriṃ
 bheda-ppavaḍḍhana-vivāda-kāriṃ
 Kalaha-ppavaḍḍhana-akicca-kāriṃ
 sahitānaṃ bheda-jananiṃ n' abhaṇī.

Avivāda-vaḍḍhana-kāriṃ ciraṃ
 bhinnānusandhi-jananiṃ abhaṇi,
 Kalahaṃ janassa panudi samaṅgī
 sahitehi nandati modati ca.
 Sugatisu so phala-vipākaṃ
 anubhavati tattha modati,
 Dantā idha honti avivarā sahitā
 caturo dasa 'ssa mukhajā susaṇṭhitā.
 Yadi khattiyo bhavati bhūmi-pati,
 avihethiyā 'ssa parisā bhavanti,
 Samaṇo ca hoti virajo vimalo,
 parisā 'ssa hoti anugatā acalā ti.'

22. 'Yam pi bhikkhave ... pe ... pubbe manussa-bhūto samāno pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujaṇa-kantā bahujaṇa-manāpā, tathā-rūpiṃ vācam bhāsītā ahosi, so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokam uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, pahūta jivho ca hoti brahmassaro ca karavīka-bhāṇī.

23. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Ādeyya-vāco hoti, ādiyanti 'ssa vacanaṃ brāhmaṇa-gahapatikā negama-jānapadā gaṇa-kamāhamattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Ādeyya-vāco hoti, ādiyanti 'ssa vacanaṃ bhikkhu bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

24. Tatth' etam vuccati :

Akkosa-bhaṇḍana-vihesa-kāriṃ
 ubbāyikaṃ bahujaṇa-pamaddanaṃ,
 Abālhaṃ giraṃ so na 'bhaṇi pharusam,
 madhuraṃ bhaṇi susaṃhitam sakhilaṃ

Manaso piyā hadayaṃ-gāminiyo
 vācā. So erayati kaṇṇa-sukhā,
 Vācā suciṇṇa-phalaṃ ānubhavi,
 saggesu vedayatha puññā-phalaṃ.
 Veditvā so sucaritassa phalaṃ
 brahma-ssarattam idha-m-ajjhagamā,
 Jivhā 'ssa hoti vipulā thūlā,
 ādeyya-vākya-vacano bhavati.
 Gihino pi ijjhati yathā bhaṇato,
 atha ce pi pabbajati so manujo,
 Ādiyanti 'ssa vacanaṃ janatā
 bahuno bahum bhaṇitaṃ bhaṇato ti.

25. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno samphappalāpaṃ pahāya samphappalāpā paṭivirato ahosi, kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī nidhāna-vatiṃ vācaṃ bhāsitaṃ ahosi kālena sāpadesaṃ pariyantavatiṃ attha-saṃhitam, so tassa kammaṃsa katattā upacitattā ussannattā vipulattā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjati ... pe ... So tato cuto itthattaṃ āgato samāno imaṃ Pahā Purisa-lakkhaṇaṃ paṭilabhati, sīha-hanu hoti.

26. 'So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī. Rājā samāno kiṃ labhati? Appadhaṃsiko hoti kenaci manussa-bhūtena paccattatthikena paccāmittena. Rājā samāno idaṃ labhati ... pe ... Buddho samāno kiṃ labhati? Appadhaṃsiko hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā Samaṇena vā Brāhmaṇena vā Devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ. Buddho samāno idaṃ labhati.'

Etam atthaṃ Bhagavā avoca.

27. Tatth' etaṃ vuccati :

Na samphappalāpaṃ na muddhatam
 avikiṇṇa-vacana-vyappatho va ahosi,
 Ahitam pi ca apanudi hitam pi ca
 bahujana-sukhaṇ ca abhaṇi.

Tam katvāna ito cuto dibbam uppajji,
 sukata-phala-vipākam anubhosi,
 Caviya punar idh' āgato samāno
 dvidu-gama-varatara-hanuttam alattha.
 Rājā hoti suduppadhamsiyo manuj-indo
 manujānādhipati mahānubhāvo,
 Tidiva-pura-vara-samo bhavati
 sura-varataro-r-iva indo.
 Gandhabbāsura-sakka-rakkhasehi
 surehi na hi bhavati suppadhamsiyo.
 Tathatto yadi bhavati gihī tathā-vidho
 idha disā ca paṭidisā ca vidisā cāti.

28. 'Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussa-bhūto samāno micchā-jīvam pahāya sammā-ājīvena jīvikam kappesi tulā kūṭa-kamsakūṭa-mānakūṭa-ukkoṭana-vañcana-nikati-sāci-yogā chedana-vadha-bandhana-viparā-mosa-ālopa-sāhasākārā paṭivirato ahosi, so tassa kammassa katattā upacitattā ... pe ... So tato cuto itthattaṃ āgato samāno imāni dve Mahā Purisa-lakkhaṇāni paṭilabhati, sama-danto ca hoti susukka-dāṭho ca.

29. 'So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati Rājā hoti Cakkavattī dhammiko dhamma-rājā cāturato vijitāvi janapada-tthāvariya-ppatto satta ratana samannāgato. Tass' imāni satta ratanāni bhavanti, seyyathidaṃ cakka-ratanaṃ hatthi-ratanaṃ assa-ratanaṃ maṇi-ratanaṃ itthi-ratanaṃ gahapati-ratanaṃ pariṇāyaka-ratanaṃ eva sattamaṃ. Paro sahasaṃ kho pan' assa puttā bhavanti sūrā vīr-aṅga-rūpā parasena-ppamaddanā. So imaṃ paṭhavim sāgara-pariyantaṃ akhilam animittam akaṇṭakam iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Rājā samāno kiṃ labhati? Suci-parivāro hoti, suci ssa honti parivārā brāhmaṇa-gahapatikā negama-jānapadā gaṇaka-mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati.

30. 'Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti Sammā-Sambuddho loke vivatta-cchaddo. Buddho samāno kiṃ labhati?



Suci-parivāro hoti, suci ssa honti parivārā bhikkhū bhikkhuniyo upasakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idam labhati.'

Etam attham Bhagavā avoca.

31. Tatth' etam vuccati :

Micchājīvañ ca avassajī samena
vuttiṃ sucinā so janayittha dhammikenā,
Ahitam pi ca apanudi hitam pi ca
bahujana-sukhañ ca ācari.
Sagge vedayati naro sukha-pphalāni
karitvā nipuñehi viduhi samabhi
Vaṇṇitāni tidiva-pura-vara-samo
abhiramati rati-khiḍḍā-samaṅgī.
Laddhā mānusakam bhavam tato caviya
na sukata phala-vipāka sesakena,
Paṭilabhati lapanajam saman api
suvisuddham suvisukkam.
Tam veyyañjanikā samāgata bahavo
vyākamsu nipuna-sammata manuj-indā
Suci-jana parivāra gano bhavati
dijā sama-sukka-suci-sobhana danto.
Rañño hoti bahujana suci-parivāro
mahati mahim anusāsato.
Pasayha na ca janapada tudanam
hitam pi ca bahujana-sukham caranti.
Atha ce pabbajati bhavati vipāpo samaṇo
samita-rajo vivatta cchaddo,
Vigata-daratha-kilamatho
imam pi ca param pi ca passati lokam.
Tass' ovāda-karā bahu-gihī ca pabbajitā ca
asuciṃ vigarahitam dhunanti pāpam.
Sa hi suci parivuto bhavati,
mala khila-kali kilese panudetīti.

Lakkhaṇa-Suttantaṃ niṭṭhitam.

॥ दिव्यावदानम् ॥

ॐ नमः श्रीसर्वबुद्धबोधिसत्त्वेभ्यः ।

कोटिकर्णावदानम् ।

बुद्धो भगवान् श्रावस्त्यां विहरति स्म जेतवनेऽनाथपिण्डदस्यारामे । अस्मात् परान्तके वासवग्रामे बलसेनो नाम गृहपतिः प्रतिवसति आढ्यो महाधनो महाभोगो विस्तीर्णविशालपरिग्रहो वैश्रवणधनप्रतिस्पर्धी । तेन सदृशात् कुलात् कलत्रमानीतम् । स तया सार्धं क्रीडति रमते परिचारयति । सोऽपुत्रः पुत्राभिनन्दी शिववरुणकुबेरशक्रब्रह्मादीनायाचते आरामदेवतां वनदेवतां शृङ्गाटकदेवतां बलिप्रतिग्राहिकां देवताम् । सहजां सहधर्मिकां नित्यानुबद्धामपि देवतामायाचते । अस्ति चैष लोके प्रवादो यदायाचनहेतोः पुत्रा जायन्ते दुहितरश्चेति । तच्च नैवम् । यद्येवमभविष्यत्, एकैकस्य पुत्रसहस्रमभविष्यत् तद्यथा राज्ञश्चक्रवर्तिनः । अपि तु त्रयाणां स्थानानां संमुखीभावात् पुत्रा जायन्ते दुहितरश्च । कतमेषां त्रयाणाम् ? मातापितरौ रक्तौ भवतः संनिपतितौ, माता कल्या भवति ऋतुमती, गन्धर्वः प्रत्युपस्थितो भवति । एषां त्रयाणां स्थानानां संमुखीभावात् पुत्रा जायन्ते दुहितरश्च । स चैवमायाचनपरस्तिष्ठति ॥

अन्यतमश्च सत्त्वधर्मभक्तश्च हितैषी गृहीतमोक्षमार्गान्तोन्मुखो न निर्वाणे बहिर्मुखः संसारादनर्थिकः सर्वभगतिव्युपपत्तिपराङ्मुखोऽन्तिमदेहधारी अन्यतमात् सत्त्वनिकायाच्युत्वा तस्य प्रजापत्याः कुक्षिमवक्रान्तः । पञ्चावेणिका धर्मा एकत्ये पण्डितजातीये मातृग्रामे । कतमे पञ्च ? रक्तं पुरुषं जानाति, विरक्तं जानाति । कालं जानाति, ऋतुं जानाति । गर्भमवक्रान्तं जानाति । यस्य सकाशाद् गर्भमवक्रामति तं जानाति । दारकं जानाति दारिकां जानाति । सचेद्दारको भवति, दक्षिणं कुक्षिं निश्चित्य तिष्ठति । सचेद्दारिका भवति, वामं कुक्षिं निश्चित्य तिष्ठति । सा आत्तमनात्तमनाः स्वामिन आरोचयति—दिष्ट्या आर्यपुत्र वर्धस्व । आपन्नसत्त्वास्मि संवृत्ता । यथा च मे दक्षिणं कुक्षिं निश्चित्य तिष्ठति, नियतं दारको भविष्यति । सोऽपि आत्तमनात्तमना उदानं उदानयति—अप्येवाहं चिरकालाभिलषितं पुत्रमुखं पश्येयम् । जातो मे स्यान्नावजातः । कृत्यानि मे कुर्वीत । भृतः प्रतिबिभृयात् । दायाद्यं प्रतिपद्येत । कुलवंशो मे चिरस्थितिको भविष्यति । अस्माकं चाप्यतीतकालगतानामल्पं वा प्रभूतं वा दानानि दत्त्वा पुण्यानि कृत्वा दक्षिणामादेशयिष्यति—इदं तयोर्यत्रतत्रोपपन्नयोगच्छतोरनुगच्छत्विति । आपन्नसत्त्वां च तां विदित्वा उपरिप्रासादतलगतमयन्त्रितां धारयति शीते शीतोपकरणैरुष्णे उष्णोपकरणैर्वैद्यप्रज्ञसै-
राहारैर्नातितिकैर्नात्यम्लैर्नातिलवणैर्नातिमधुरैर्नातिकटुकैर्नातिकषायैस्तिक्ताम्ललवणमधुरकटुकषा-
यविवर्जितैराहारैः, हारार्धहारविभुषितगात्रां अप्सरसमिव नन्दनवनविचारिणीं मञ्जान्मञ्जं पीठात्पीठम[न]वतरन्तीमुप[मध?]रिमां भूमिम् । न चास्या अमनोज्ञशब्दश्रवणं यावदेव गर्भस्य

परिपाकाय। सा अष्टानां वा नवानां वा मासानामत्ययात् प्रसूता। दारको जातः। अभिरूपो दर्शनीयः प्रासादिको गौरः कनकवर्णश्छत्राकारशिराः प्रलम्बबाहुर्विस्तीर्णविशालललाटः संगतभूरुचुङ्गनासो रत्नप्रत्युप्तिकया कर्णिकया आमुक्तयालंकृतः। बलसेनेन गृहपतिना रत्नपरीक्षका आहूयोक्ताः। भवन्तः, रत्नानां मूल्यं कुरुत इति। न शक्यते रत्नानां मूल्यं कर्तुमिति। धर्मता यस्य न शक्यते मूल्यं कर्तुं तस्य कोटिमूल्यं क्रियते। ते कथयन्ति—गृहपते, अस्य रत्नस्य कोटिमूल्यमिति। तस्य ज्ञातयः संगम्य समागम्य त्रीणि सप्तकानि एकविंशतिदिवसानि विस्तरेण जातस्य जातिमहं कृत्वा नामधेयं व्यवस्थापयन्ति—किं भवतु दारकस्य नामेति। अयं दारकः कोटिमूल्यया रत्नप्रत्युप्तिकया आमुक्तया जातः, श्रवणेषु च नक्षत्रेषु। भवतु दारकस्य श्रोणः कोटिकर्ण इति नाम। यस्मिन्नेव दिवसे श्रोणः कोटिकर्णो जातः, तस्मिन्नेव दिवसे बलसेनस्य गृहपतेर्द्वौ प्रेष्यदारकौ जातौ। तेनैकस्य दासक इति नामधेयं व्यवस्थापितम्, अपरस्य पालक इति। श्रोणः कोटिकर्णोऽष्टाभ्यो धात्रीभ्योऽनुप्रदत्तो द्वाभ्यामंसधात्रीभ्यां द्वाभ्यां क्रीडनिकाभ्यां द्वाभ्यां मलधात्रीभ्यां द्वाभ्यां क्षीरधात्रीभ्याम्। सोऽष्टाभिर्धात्रीभिरुन्नीयते वर्धते क्षीरेण दध्ना नवनीतेन सर्पिषा सर्पिमण्डेनान्यैश्चोत्तमोत्तमैरुपकरणविशेषैः। आशु वर्धते हृदस्थमिव पङ्कजम्॥

स यदा महान् संवृत्तस्तदा लिप्यां उपन्यस्तः, संख्यायां गणनायां मुद्रायामुद्धारे न्यासे निक्षेपे वस्तुपरीक्षायां रत्नपरीक्षायाम्। सोऽष्टासु परीक्षासूद्धटको वाचकः पण्डितः पटुप्रचारः संवृत्तः। तस्य पित्रा त्रीणि वासगृहाणि मापितानि हैमन्तिकं ग्रैष्मिकं वार्षिकम्। त्रीणि उद्यानानि मापितानि हैमन्तिकं ग्रैष्मिकं वार्षिकम्। त्रीणि अन्तःपुराणि प्रत्युपस्थापितानि ज्येष्ठकं मध्यमं कनीयसम्। स उपरिप्रासादतलगतो निष्पुरुषेण तूर्येण क्रीडति रमते परिचारयति। बलसेनो गृहपतिर्नित्यमेव कृषिकर्मान्ते उद्युक्तः। स कोटिकर्णस्तं पितरं पश्यति नित्यं कृषिकर्मान्ते उद्युक्तम्। स कथयति—तात, कस्यार्थे त्वं नित्यमेव कृषिकर्मान्ते उद्युक्तः? स कथयति—पुत्र, यथा त्वमुपरिप्रासादतलगतो निष्पुरुषेण तूर्येण क्रीडसि रमसि परिचारयसि, यद्यहमपि एवमेव क्रीडेयं रमेयं परिचारयेयम्, नचिरादेवास्माकं भोगास्तनुत्वं परिक्षयं पर्यादायं गच्छेयुः। स संलक्षयति—ममैवार्थं चोदना क्रियते। स कथयति—तात यद्येवम्, गच्छामि, महासमुद्रमवतरामि। पिता कथयति—पुत्र तावन्तं मे रत्नजातमस्ति। यदि त्वं तिलतण्डुलकोलकुलत्थन्यायेन रत्नानि परिभोक्ष्यसे, तथापि मे रत्नानां परिक्षयो न स्यात्। स कथयति—तात अनुजानीहि माम्, पण्यमादाय महासमुद्रमवतरामीति। बलसेनेन तस्यावश्यं निर्वन्धं ज्ञात्वानुज्ञातः। बलसेनेन गृहपतिना वासवग्रामके घण्टावधोषणं कृतम्—यो युष्माकमुत्सहते श्रोणेन कोटिकर्णेन सार्धवाहेन सार्धमशुल्केनातरपण्येन महासमुद्रमवतर्तुम्, स महासमुद्रगमनीयं पण्यं समुदानयतु। पञ्चभिर्वर्णवशातैर्महासमुद्रगमनीयं पण्यं समुदानीतम्। बलसेनो नाम गृहपतिः संलक्षयति—कीदृशेन यानेन श्रोणः कोटिकर्णो यास्यति? स संलक्षयति—सचेद् हस्तिभिः, हस्तिनः सुकुमारा दुर्भराश्च, अश्वा अपि सुकुमारा दुर्भराश्च, गर्दभाः स्मृतिमन्तः सुकुमाराश्च। गर्दभयानेन गच्छत्विति। स पित्रा आहूयोक्तः—पुत्र न त्वया सार्थस्य पुरस्ताद् गन्तव्यम्, नापि पृष्ठतः। यदि बलवांश्चैरो भवति, सार्थस्य पुरस्तात्त्रिपतति। दुर्बलो भवति, पृष्ठतो निपतति। त्वया सार्थस्य मध्ये गन्तव्यम्।

न च ते सार्थवाहे हते सार्थो बक्तव्यः । दासकपालकावपि उक्तौ—पुत्रौ, युवाभ्यां न केनचित् प्रकारेण श्रोणः कोटिकर्णो मोक्तव्य इति ॥

अथापरेण समयेन श्रोणः कोटिकर्णः कृतकौतुकमङ्गलस्वस्त्ययनो मातुः सकाशमुपसंक्रम्य पादयोर्निपत्य कथयति—अम्ब गच्छामि, अवलोकिता भव, महासमुद्रमवतरामि । सा रुदितुमारब्धा । स कथयति—अम्ब कस्माद् रोदसि । माता साश्रुदुर्दिनवदना कथयति—पुत्र, कदाचिदहं पुत्रकं पुनरपि जीवन्तं द्रक्ष्यामीति । स संलक्षयति—अहं मङ्गलैः संप्रस्थितः । इयमीदृशममङ्गलमभिधत्ते । स रुषितः कथयति—अम्ब, अहं कृतकौतूहलमङ्गलस्वस्त्ययनो महासमुद्रं संप्रस्थितः । त्वं चेदृशान्यमङ्गलानि करोषि । अपायान् किं न पश्यसीति । सा कथयति—पुत्र, खरं ते वाक्कर्म निश्धारितम् । अत्ययमत्ययतो देशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । सा तेनात्ययमत्ययतो क्षमापिता । अथ श्रोणः कोटिकर्णः कृतकौतूहलमङ्गलस्वस्त्ययनः शकटैर्भरिमोटैः पिटकैरुष्टैर्गोभिर्गर्दभैः प्रभूतं समुद्रगमनीयं पण्यमारोप्य महासमुद्रं संप्रस्थितः । सोऽनुपूर्वेण ग्रामनगरनिगमपल्लिपत्तनेषु चञ्चुर्यमाणो महासमुद्रतटमनुप्राप्तः । निपुणतः सामुद्रं यानपात्रं प्रतिपाद्य महासमुद्रमवतीर्णो धनहारकः । सोऽनुगुणेन वायुना रत्नद्वीपमनुप्राप्तः । तेन तत्रोपपरीक्ष्योपपरीक्ष्य रत्नानां तद् वहनं पूरितम् तद्यथा तिलतण्डुलकोलकुलत्थानाम् । सोऽनुगुणेन वायुना संसिद्धयानपात्रो जम्बुद्वीपमनुप्राप्तः । स सार्थस्तस्मिन्नेव समुद्रतीरे आवासितः । असौ श्रोणः कोटिकर्णोऽपि सार्थवाहो दासकपालकावादाय सार्थमध्यादेकान्तेऽपक्रम्य आयं व्ययं च तुलयितुमारब्धः । पश्चात् तेनासौ दासकोऽभिहितः—दासक, पश्य सार्थः किं करोतीति । स गतः । यावत् पश्यति स्थोरां लर्दयन्तं सार्थम् । सोऽपि स्थोरां लर्दयितुमारब्धः । दासकः संलक्षयति—पालकः सार्थवाहं शब्दापयिष्यति । पालकोऽपि संलक्षयति—दासकः सार्थवाहं शब्दापयिष्यतीति । स सार्थः सरात्रिमेव स्थोरां लर्दयित्वा संप्रस्थितः । सोऽपि गाढनिद्रावष्टब्धः शयितः । स सार्थस्तावद् गतो यावत्प्रभातम् । ते कथयन्ति—भवन्तः, क्व सार्थवाहः ? पुरस्ताद् गच्छति । पुरस्ताद् गत्वा पृच्छन्ति—क्व सार्थवाहः ? पृष्ठत आगच्छति । पृष्ठतो गत्वा पृच्छन्ति—क्व सार्थवाहः ? मध्ये गच्छति । मध्ये गत्वा पृच्छन्ति । यावत् तत्रापि नास्ति । दासकः कथयति—मम बुद्धिरुत्पन्ना—पालकः सार्थवाहं शब्दापयिष्यति । पालकोऽपि कथयति—मम बुद्धिरुत्पन्ना—दासकः सार्थवाहं शब्दापयिष्यति । भवन्तः, न शोभनं कृतं यदस्माभिः सार्थवाहश्छोरितः । आगच्छत, निवर्तामः । ते कथयन्ति—भवन्तः, यदि वयं निवर्तिष्यामः, सर्व एवानयेन व्यसनमापत्स्यामः । आगच्छत, क्रियाकारं तावत् कुर्मः—तावन्न केनचिच्छ्रोणस्य कोटिकर्णस्य मातापितृभ्यामारोचयितव्यं यावद् भाण्डं प्रतिशामितं भवति । ते क्रियाकारं कृत्वा गताः । श्रोणस्य कोटिकर्णस्य मातापितृभ्यां श्रुतम्—श्रोणः कोटिकर्णोऽभ्यागत इति । तौ प्रत्युद्रतौ । क्व सार्थवाहः ? मध्ये आगच्छति । मध्ये गत्वा पृच्छतः—क्व सार्थवाह इति । ते कथयन्ति—पृष्ठत आगच्छति । पृष्ठतो गत्वा पृच्छतः—क्व सार्थवाहः ? पुरस्ताद् गच्छतीति । तैस्तावदाकुलीकृतौ यावद् भाण्डं प्रतिशामितम् । पश्चात् ते कथयन्ति—अम्ब विस्मृतोऽस्माभिः सार्थवाह इति । ताभ्यामेक आगत्य कथयति—अयं श्रोणः कोटिकर्णोऽभ्यागत इति । तस्य तावभिसारं दत्त्वा प्रत्युद्रतौ न पश्यतः । अपर आगत्य कथयति—अम्ब, दिष्ट्या वर्धस्व, अयं श्रोणः

कोटिकर्णोऽभ्यागत इति । तस्य तावभिसारं दत्त्वा प्रत्युद्रतौ न पश्यतः । तौ न कस्यचित् पुनरपि श्रद्धातुमारब्धौ । ताभ्यामुद्यानेषु स्वकसभादेवकुलेषु छत्राणि व्यजनानि कलशानि उपानहानि चाक्षराणि अभिलिखितानि दत्तानि स्थापितानि—यदि तावच्छ्रोणः कोटिकर्णो जीवति, लघु आगमय, क्षिप्रमागमय । अथ च्युतः कालगतः, तस्यैव गत्युपपत्तिस्थानात् स्थानान्तरविशेषतायै । तौ शोकेन रुदन्तावन्धीभूतौ ॥

श्रोणः कोटिकर्णः सार्धवाहोऽपि सूर्याशुभिः स्मृष्ट आतापितः प्रतिबिबुद्धो यावत् सार्धं न पश्यति नान्यत्र गर्दभयानमेव । स तं गर्दभयानमभिरुह्य संप्रस्थितः । रात्रौ च वातेन प्रवायता वालुकया मार्गो व्यपोढः पिथितः । ते च गर्दभाः स्मृतिमन्तो गन्धमाघ्रायाघ्राय शनैर्मन्दमन्दं संप्रस्थिताः । सार्धवाहः संलक्षयति—कस्मादेते शनैर्मन्दमन्दं गच्छन्तीति कृत्वा प्रतोदयष्ट्या ताडिताः । ते संभ्रान्ता आकुलीभूताः स्मृतिभ्रष्टा उन्मार्गेण संप्रस्थिताः, यावदन्यतमाशाटवीं प्रविष्टाः । ते तृषार्ता विह्वलवदना जिह्वां निर्नामय्य गच्छन्ति । तान् दृष्ट्वा तस्य कारुण्यमुत्पन्नम् । स संलक्षयति—यदि एतान् नोत्स्रक्ष्यामि, अनयेन व्यसनमापत्स्ये । कोऽसौ निर्घृणहृदयस्त्यक्तपरलोकश्च य एषां प्रतोदयष्टिं काये निपातयिष्यति ? तेन त उत्सृष्टाः—अद्याग्रेण अच्छिन्नाग्राणि तृणानि भक्षयत अनवमर्दितानि, पानीयानि पिबत अनाविलानि, चतुर्दिशं च शीतला वायवो वान्त्विति । स तानुत्सृज्य पद्भ्यां संप्रस्थितः । यावत् पश्यति आयसं नगरमुच्चं च प्रगृहीतं च । तत्र द्वारे पुरुषस्तिष्ठति कालो रौद्रक्षण्डो लोहिताक्ष उद्विद्धपिण्डो लोहलगुडव्यग्रहस्तः । स तस्य सकाशमुपसंक्रान्तः । उपसंक्रम्य तं पुरुषं पृच्छति—अस्ति अत्र भोः पुरुष पानीयमिति । स तूष्णीं व्यवस्थितः । भूयस्तेन पृष्टः—अस्त्यत्र नगरे पानीयमिति । भूयोऽपि स तूष्णीं व्यवस्थितः । तेन सार्धवाहेन तत्र प्रविश्य पानीयं पानीयम् इति शब्दो निश्चारितः । यावत् पञ्चमात्रैः प्रेतसहस्रैर्दग्धस्थूणासदृशैरस्थियन्त्रवदुच्छ्रितैः स्वकेशरोमप्रतिच्छन्नैः पर्वतोदरसंनिमैः सुचीछिद्रोपममुखैरनुपरिवारितः श्रोणः कोटिकर्णः । ते कथयन्ति—सार्धवाह कारुणिकस्त्वम् । अस्माकं तृषार्तानां पानीयमनुप्रयच्छ । स कथयति—भवन्तः, अहमपि पानीयमेव मृगयामि । कुतोऽहं युष्माकं पानीयमनुप्रयच्छामीति ? ते कथयन्ति—सार्धवाह, प्रेतनगरमिदम्, कुतोऽत्र पानीयम् ? अद्यास्माभिर्द्वादशभिर्वर्षैस्त्वत्सकाशात्पानीयं पानीयमिति शब्दः श्रुतः । स कथयति—के यूयं भवन्तः, केन वा कर्मणा इहोपपन्नाः ? श्रोण दुष्कुहका जाम्बुद्वीपका मनुष्याः । नाभिश्चरद्वास्यसि । अहं भवन्तः प्रत्यक्षदर्शी, कस्मान्नाभिश्चरद्वास्ये ? ते गाथां भाषन्ते—

आक्रोशका रोषका वयं मत्सरिणः कुटुकुञ्चका वयम् ।

दानं च न दत्तमण्वपि येन वयं पितृलोकमागताः ॥ १ ॥

श्रोण गच्छ, पुण्यमहेशाख्यस्त्वम् । अस्ति कश्चित् त्वया दृष्टः प्रेतनगरं प्रविष्टः स्वस्तिक्षेमाभ्यां निर्गच्छन् ? स संप्रस्थितः यावत् तेनासौ पुरुषो दृष्टः । तेनोक्तः—भद्रमुख, अहो बत त्वया ममारोचितं स्यात् यथेदं प्रेतनगरमिति, नाहमत्र प्रविष्टः स्याम् । स तेनोक्तः—श्रोण गच्छ, पुण्यमहेशारव्यस्त्वम्, येन त्वं प्रेतनगरं प्रविश्य स्वस्तिक्षेमाभ्यां निर्गतः । स संप्रस्थितः । यावदपरं पश्यति आयसं नगरमुच्चं च प्रगृहीतं च । तत्रापि द्वारे पुरुषस्तिष्ठति

कालश्चण्डो लोहिताक्ष उद्विद्धपिण्डो लोहलगुडव्यग्रहस्तः । स तस्य सकाशमुपसंक्रान्तः । उपसंक्रम्यैवमाह—भोः पुरुष, अस्ति अत्र नगरे पानीयम् ? स तूष्णीं व्यवस्थितः । भुयस्तेन पृष्टः—भोः पुरुष, अस्ति अत्र नगरे पाणीयम् ? स तूष्णीं व्यवस्थितः । तेन तत्र प्रविश्य पानीयं पानीयम् इति शब्दः कृतः । अनेकैः प्रेतसहस्रैर्दग्धस्थूणाकृतिभिरस्थियन्त्रवदुच्छ्रितैः खकेशरोमप्रतिच्छन्नैः पर्वतोदरसंनिभैः सूचीछिद्रोपममुखैरनुपरिवारितः । श्रोण कारुणिकस्त्वम् । अस्माकं तृषार्तानां पानीयमनुप्रयच्छ । स कथयति—अहमपि भवन्तः पानीयमेव मृगयामि । कुतोऽहं युष्माकं पानीयं ददामीति ? ते कथयन्ति—श्रोण, प्रेतनगरमिदम् । कुतोऽत्र पानीयम् ? अद्यास्माभिर्द्वादशभिर्वर्षैस्त्वत्सकाशात् पानीयं पानीयमिति शब्दः श्रुतः । स चाह—के युयं भवन्तः, केन वा कर्मणा इहोपपन्नाः ? त ऊचुः—श्रोण, दुष्कुहका जाम्बुद्वीपका मनुष्याः । नाभिश्चद्धास्यसि । स चाह—अहं भवन्तः प्रत्यक्षदर्शी । कस्मान्नाभिश्चद्धास्ये ? ते गाथां भाषन्ते—

आरोग्यमदेन मत्तका ये धनभोगमदेन मत्तकाः ।

दानं च न दत्तमण्वपि येन वयं पितृलोकमागताः ॥ २ ॥

श्रोण गच्छ, पुण्यकर्मा त्वम् । अस्ति कश्चित् त्वया दृष्टः श्रुतः स प्रेतनगरं प्रविश्य स्वस्तिक्षेमाभ्यां जीवन्निर्गच्छन् ? स संप्रस्थितः । यावत् तेनासौ पुरुषो दृष्टः । स तेनोक्तः—भद्रमुख, अहो बतं यदि त्वया ममारोचितं स्याद् यथेदं प्रेतनगरमिति, नैवाहमत्र प्रविष्टः स्याम् । स कथयति—श्रोण गच्छ, पुण्यमहेशारव्यस्त्वम् । अस्ति कश्चित् त्वया दृष्टः श्रुतो वा प्रेतनगरं प्रविश्य स्वस्तिक्षेमाभ्यां जीवन् निर्गच्छन् ? स संप्रस्थितः । यावत् पश्यति सूर्यस्यास्तगमनकाले विमानम्, चतस्रोऽप्सरसः अभिरूपाः प्रासादिका दर्शनीयाः । एकः पुरुषोऽभिरूपो दर्शनीयः प्रासादिकः अङ्गदकुण्डलविचित्रमाल्याभरणानुलेपनस्ताभिः सार्धं क्रीडति रमते परिचारयति । स तैर्दूरत एव दृष्टः । ते तं प्रत्यवभाषितुमारब्धाः । स्वागतं श्रोण, मासि तृषितो बुभुक्षितो वा ? स संलक्षयति—नूनं देवोऽयं वा नागो वा यक्षो वा भविष्यति । आह च—आर्य तृषितोऽस्मि, बुभुक्षितोऽस्मि । स तैः स्नापितो भोजितः । स तस्मिन् विमाने तावत् स्थितो यावत् सूर्यस्याभ्युद्गमनकालसमयः । स तेनोक्तः—श्रोण अवतरस्व, आदीनवोऽत्र भविष्यति । सोऽवतीर्य एकान्ते व्यवस्थितः । ततः पश्चात् सूर्यस्याभ्युद्गमनकालसमये तद्विमानमन्तर्हितम् । ता अपि अप्सरसोऽन्तर्हिताश्च । चत्वारः श्यामशबलाः कुर्कुराः प्रादुर्भूताः । तैस्तं पुरुषमवमूर्धकं पातयित्वा तावत् पृष्ठवंशानुत्पाट्योत्पाट्य भक्षितो यावत् सूर्यस्यास्तगमनकालसमयः । ततः पश्चात् पुनरपि तद्विमानं प्रादुर्भूतम्, ता अप्सरसः प्रादुर्भूताः । स च पुरुषस्ताभिः सार्धं क्रीडति रमते परिचारयति । स तेषां सकाशमुपसंक्रम्य कथयति—के यूयम्, केन च कर्मणा इहोपपन्नाः ? ते प्रोचुः—श्रोण दुष्कुहका जाम्बुद्वीपका मनुष्याः । नाभिश्चद्धास्यसि । स चाह—अहं प्रत्यक्षदर्शी, कथं नाभिश्चद्धास्ये ? श्रोण, अहं वासवग्रामके औरभ्रक आसीत् । उरभ्रान् प्रघात्य प्रघात्य मांसं विक्रीय जीविकां कल्पयामि । आर्यश्च महाकात्यायनो ममानुकम्पया आगत्य कथयति—भद्रमुख, अनिष्टोऽस्य कर्मणः फलविपाकः । विरम त्वमस्मात् पापकादसद्धर्मात् । नाहं तस्य वचनेन विरमामि । भूयो भूयः स मां विच्छन्दयति—भद्रमुख, अनिष्टोऽस्य कर्मणो फलविपाकः । विरम

त्वमस्मात् पापकादसद्धर्मात्। तथापि अहं न प्रतिविरमामि। स मां पृच्छति—भद्रमुख, किं त्वमेतानुरभान् दिवा प्रधातयसि आहोस्विद् रात्रौ? मयोक्तः—आर्य दिवा प्रधातयामीति। स कथयति—भद्रमुख, रात्रौ शीलसमादानं किं न गृह्णासि। मया तस्यान्तिकाद् रात्रौ शीलसमादानं गृहीतम्। यत्तद् रात्रौ शीलसमादानं गृहीतम्, तस्य कर्मणो विपाकेन रात्रावेवंविधं दिव्यं सुखं प्रत्यनुभवामि। यन्मया दिवा उरभ्राः प्रधातिताः, तस्य कर्मणो विपाकेन दिवा एवंविधं दुःखं प्रत्यनुभवामि। गाथां च भाषते—

दिवसं परप्राणपीडको रात्रौ शीलगुणैः समन्वितः।

तस्यैतत्कर्मणः फलं ह्यनुभवामि कल्याणपापकम् ॥ ३ ॥

श्रोण, गमिष्यसि त्वं वासवग्रामकम्? गमिष्यामि। तत्र मम पुत्रः प्रतिवसति। स उरभ्रान् प्रधात्य प्रधात्य जीविकां कल्पयति। स त्वया वक्तव्यः—दृष्टस्ते मया पिता। कथयति—अनिष्टोऽस्य कर्मणः फलविपाकः। विरमास्मात् पापकादसद्धर्मात्। भोः पुरुष, त्वमेवं कथयसि—दुष्कुहका जाम्बुद्वीपका मनुष्या इति। नाभिश्चद्वास्यति। श्रोण, यदि न श्रद्दधास्यति, वक्तव्यस्तव पिता कथयति—अस्ति सूनाधस्तात् सुवर्णस्य कलशः पूरयित्वा स्थापितः। तमुद्धृत्यात्मानं सम्यक्सुखेन ग्रीणय। आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय, अस्माकं च नाम्ना दक्षिणामादेशय। अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत्। स संप्रस्थितः। यावत् सूर्यस्याभ्युद्गमनकालसमये पश्यति अपरं विमानम्। तत्र एका अप्सरा अभिरूपा दर्शनीया प्रासादिका, एकश्च पुरुष अभिरूपो दर्शनीयः प्रासादिकः अङ्गदकुण्डलविचित्रमाल्याभरणानुलेपनस्तया सार्धं क्रीडति रमते परिचारयति। स तं दूरत एव दृष्ट्वा प्रत्यवभाषितुमारब्धः। खागतं श्रोण, मा तृषितोऽसि, मा बुभुक्षितोऽसि वा? स संलक्षयति—नूनमयं देवो वा नागो वा यक्षो वा भविष्यति। स कथयति—तृषितोऽस्मि बुभुक्षितश्च। स तेन स्नापितो भोजितः। स तस्मिन् विमाने तावत् स्थितः यावत् सूर्यस्यास्तंगमनकालसमयः। स तेनोक्तः—अवतरस्व, आदीनवोऽत्र भविष्यति। स दृष्टादीनवोऽवतीर्य एकान्तेऽवस्थितः। ततः पश्चात् सूर्यस्यास्तंगमनकालसमये तद्विमानमन्तर्हितम्। सापि अप्सरा अन्तर्हिता। महती शतपदी प्रादुर्भूता। तया तस्य पुरुषस्य कायेन कायं सप्तकृत्वो वेष्टयित्वा तावदुपरिमस्तिष्कं भक्षयन्ती स्थिता, यावत् स एव सूर्यस्याभ्युद्गमनकालसमयः। ततः पश्चात् पुनरपि तद्विमानं प्रादुर्भूतम्। सापि अप्सरा प्रादुर्भूता। स च पुरुषोऽभिरूपो दर्शनीयः प्रासादिकस्तया सार्धं क्रीडति रमते परिचारयति। स तमुपसंक्रम्य पृच्छति—को भवान्, केन कर्मणा इहोपपन्नः? स एवमाह—श्रोण, दुष्कुहका जाम्बुद्वीपका मनुष्याः, नाभिश्चद्वास्यसि। स कथयति—अहं प्रत्यक्षदर्शी, कस्मात्राभिश्चद्वास्ये? स कथयति—यदि एवम्, अहं वासवग्रामके ब्राह्मण आसीत् पारदारिकः। आर्यश्च महाकात्यायनो ममानुकम्पया आगत्य कथयति—भद्रमुख, अनिष्टोऽस्य कर्मणः फलविपाकः। विरम त्वमस्मात् पापकादसद्धर्मात्। तस्य वचनादहं न प्रतिविरमामि। भूयो भूयः स मां विच्छन्दयति। तथैवाहं तस्मात् पापकादसद्धर्मान्न प्रतिविरमामि। स मां पृच्छति—भद्रमुख, परदारान् किं त्वं दिवा गच्छसि, आहोस्विद् रात्रौ? स मयाभिहितः—आर्य

रात्रौ । स कथयति—भद्रमुख, दिवा किं न शीलसमादानं गृह्णासि ? मया तस्यान्तिके दिवा शीलसमादानं गृहीतम् । यत्तन्मया आर्यस्य कात्यायनस्यान्तिकाद् दिवा शीलसमादानं गृहीतम्, तस्य कर्मणो विपाकेन दिवा एवंविधं दिव्यसुखं प्रत्यनुभवामि । यत्तद्रात्रौ परदाराभिगमनं कृतम्, तस्य कर्मणो विपाकेन रात्रावेवंविधं दुःखं प्रत्यनुभवामि । गाथां च भाषते—

रात्रौ परदारमूर्च्छितो दिवसं शीलगुणैः समन्वितः ।

तस्यैतत् कर्मणः फलं ह्यनुभवामि कल्याणपापकम् ॥ ४ ॥

श्रोण, गमिष्यसि त्वं वासवग्रामकम् । तत्र मम पुत्रो ब्राह्मणः पारदारिकः । स वक्तव्यः—दृष्टस्ते मया पिता । स कथयति—अनिष्टोऽस्य कर्मणः फलविपाकः । विरमास्मात् पापकादसद्धर्मात् । भोः पुरुष, त्वमेवं कथयसि—दुष्कुहका जाम्बुद्वीपका मनुष्या इति । एतन्मे कः श्रद्धास्यति ? श्रोण यत्र श्रद्धास्यति, वक्तव्यः—तव पित्रा अग्रिष्टोमस्याधस्तात् सुवर्णकलशः पूरयित्वा स्थापितः । तमुद्धृत्यात्मानं सम्यक्सुखेन प्रीणय । आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय । अस्माकं च नाम्ना दक्षिणां देशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । स संप्रस्थितः । यावत् पश्यति विमानम् । तत्रैका स्त्री अभिरूपा दर्शनीया प्रासादिका अङ्गदकुण्डलविचित्रमाल्याभरणानुलेपना । तस्याश्चतुर्षु पर्यङ्कपादकेषु चत्वारः प्रेता बद्धास्तिष्ठन्ति । सा तं दूरत एव दृष्ट्वा प्रत्यवभाषितुमारब्धा—श्रोण, स्वागतम् । मा तृषितोऽसि मा बुभुक्षितोऽसि वा ? स संलक्षयति—नूनं देवीयं वा नागी वा यक्षी वा भविष्यति । स कथयति—आर्ये, तृषितोऽस्मि बुभुक्षितोऽस्मि । तयासावुद्धर्तितः स्नापित आहारो दत्तः । उक्तं च—श्रोण, यदि एते किञ्चिन्मृगयन्ति, मा दास्यसीति उक्त्वा तेषां सत्त्वानां कर्मखकटां प्रत्यक्षीकर्तुकामा विमानं प्रविश्यावस्थिता । ते मृगयितुमारब्धाः—श्रोण कारुणिकस्त्वम् । बुभुक्षिता वयम् । अस्माकमनुप्रयच्छ । तेनैकस्य क्षिप्तम्—बुसप्लावी प्रादुर्भूता । अपरस्य क्षिप्तम्—अयोगुडं भक्षयितुमारब्धः । अपरस्य क्षिप्तम्—स्वमांसं भक्षयितुमारब्धः—अपरस्य क्षिप्तम्—पूयशोणितं प्रादुर्भूतम् । सा विस्रगन्धेन निर्गता । श्रोण निवारितस्त्वं मया । कस्मात् त्वयैषां दत्तम् ? किं मम कारुणिकया ? त्वमेव कारुणिकतरः । स कथयति—भगिनि, तवैते के भवन्ति ? सा कथयति—अयं मे स्वामी, अयं मे पुत्रः, इयं मे स्नुषा, इयं मे दासी । स आह—के यूयम्, केन वा कर्मणा इहोपपन्नाः ? तयोक्तम्—श्रोण, दुष्कुहका जाम्बुद्वीपका मनुष्या इति नाभिश्चद्धास्यसि । अहं प्रत्यक्षदर्शी कस्मान्नाभिश्चद्धास्ये ? सा कथयति—अहं वासवग्रामके ब्राह्मणी आसीत् । मया नक्षत्ररात्र्यां प्रत्युपस्थितायां प्रणीतमाहारं सञ्जीकृतम् । आर्यमहाकात्यायनो ममानुकम्पया वासवग्रामके पिण्डाय प्राविशत् । स मया दृष्टः कायप्रासादिकश्चित्तप्रासादिकः । चित्तमभिप्रसन्नं दृष्ट्वा स मया प्रसादजातया पिण्डकेन प्रतिपादितः । तस्या मम बुद्धिरुत्पन्ना—खामिनमनुमोदयामि, प्रामोद्यमुत्पादयिष्यतीति । स स्नात्वा आगतः । मयोक्तम्—आर्यपुत्र, अनुमोदस्व, मयार्यो महाकात्यायनः पिण्डकेन प्रतिपादितः । स रुषितो यावद् ब्राह्मणानां न दीयते, ज्ञातीनां वा ज्ञातिपूजा न क्रियते, तावत्त्वया तस्मै मुण्डकाय श्रमणकायाग्रपिण्डकं दत्तम् ? सोऽमर्षजातः कथयति—कस्मात् स मुण्डकः श्रमणको बुसप्लावी न भक्षयतीति ? तस्य कर्मणो विपाकेनायं

बुसप्लावीं भक्षयति । मम बुद्धिरुत्पन्ना—पुत्रमपि अनुमोदयामि, प्रामोद्यमुत्पादयिष्यतीति । सोऽपि मयोक्तः—पुत्र, अनुमोदस्व, मयार्यो महाकात्यायनः पिण्डकेन प्रतिपादितः । सोऽपि रुषितो यावद् ब्राह्मणानां न दीयते, ज्ञातीनां वा ज्ञातिपूजा न क्रियते, तावत्त्वया तस्मै मुण्डकाय श्रमणकायाग्रपिण्डं दत्तम् ? सोऽपि अमर्षजातः कथयति—कस्मात् स मुण्डकः श्रमणकोऽयोगुडं न भक्षयतीति ? तस्य कर्मणो विपाकेनायमयोगुडं भक्षयति । नक्षत्ररात्र्यां प्रत्युपस्थितायां मम ज्ञातयः प्रहेणकानि प्रेषयन्ति । तानि अहं स्तुषायाः समर्पयामि । सा प्रणीतानि प्रहेणकानि भक्षयित्वा मम लूहानि उपनामयति । अहं तेषां ज्ञातीनां संदिशामि—किं नु यूयं दुर्भिक्षे यथा लूहानि प्रहेणकानि प्रेषयत ? ते मम संदिशन्ति—न वयं लूहानि प्रेषयामः, अपि तु प्रणीतान्येव प्रहेणकानि प्रेषयामः । मया स्तुषाभिहिता—वधूके, मा त्वं प्रणीतानि प्रहेणकानि भक्षयित्वास्माकं लूहानि उपनामयसि ? सा कथयति—किं स्वमांसं न भक्षयति या त्वदीयानि प्रहेणकानि भक्षयतीति ? इयं तस्य कर्मणो विपाकेन स्वमांसानि भक्षयति । नक्षत्ररात्र्यां प्रत्युपस्थितायां प्रणीतानि प्रहेणकानि दत्त्वा ज्ञातीनां प्रेषयामि । सा दारिका तानि प्रणीतानि प्रहेणकानि मार्गेऽन्तर्भक्षयित्वा तेषां लूहानि उपनामयति । ते मम संदिशन्ति—किं नु त्वं दुर्भिक्षे यथा लूहानि अस्माकं प्रहेणकानि प्रेषयसि ? अहं तेषां संदिशामि—नाहं लूहानि प्रेषयामि, अपि तु प्रणीतान्येवाहं प्रेषयामीति । मया दारिकाभिहिता—दारिके, मा त्वं प्रणीतानि प्रहेणकानि भक्षयित्वा तेषां लूहानि उपनामयसि । सा कथयति—किं नु पूयशोणितं न भक्षयति, या त्वदीयानि प्रहेणकानि भक्षयतीति ? तस्य कर्मणो विपाकेनेयं पूयशोणितं भक्षयति । मम बुद्धिरुत्पन्ना—तत्र प्रतिसंधिं गृहीयां यत्रैतान् सर्वान् स्वकं स्वकं कर्मफलं परिमुञ्जानान् पश्येयमिति । यथा मयार्यमहाकात्यायनं पिण्डकेन प्रतिपाद्य प्रणीते त्रायस्त्रिंशे देवनिकाये उपपत्तव्यम्, साहं मिथ्याप्रणिधानवशात् प्रेतमहर्द्धिका संवृता । श्रोण, गमिष्यसि त्वं वासवग्रामकम् ? तत्र मम दुहिता वेश्यं वाहयति । सा त्वया वक्तव्या—दृष्टास्ते मया पिता माता भ्राता भ्रातुर्जाया दासी । ते कथयन्ति—अनिष्टोऽस्य कर्मणः फलविपाकः । विरमास्मादसद्धर्मात् । भगिनि, त्वमेव कथयसि—दुष्कुहका जाम्बुद्वीपका मनुष्याः, नाभिश्चरद्धास्यन्ति । श्रोण, यदि न श्रद्धास्यति, वक्तव्या—तव पौराणे पैतृके वासगृहे चत्वारो लोहसंघाटाः सुवर्णस्य पूर्णास्तिष्ठन्ति, मध्ये च सौवर्णदण्डकमण्डलुः । ते कथयन्ति—तमुद्धृत्यात्मानं सम्यक्सुखेन प्रीणय, आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय, अस्माकं च नाम्ना दक्षिणामादेशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । तेन तस्याः प्रतिज्ञातम् । एवं तस्य परिभ्रमतो द्वादश वर्षा अतिक्रान्ताः ॥

तयोक्तः—श्रोण, गमिष्यसि त्वं वासवग्रामकम् ? भगिनि, गमिष्यामि । स तस्मिन्नेव विमाने उषितः । तथा तेषामेव प्रेतानामाज्ञा दत्ता—भवन्तो गच्छत, श्रोणं कोटिकर्णं सुप्तमेव वासवग्रामके पैतृके उद्याने स्थापयित्वा आगच्छत । स तैर्वासवग्रामके पैतृके उद्याने स्थापितः । स प्रतिविबुद्धो यावत् पश्यति घण्टाछत्राणि व्यजनानि, अक्षराणि लिखितानि—यदि तावच्छ्रोणः कोटिकर्णो जीवति, लध्वागमनाय, क्षिप्रमागमनाय, च्युतः कालगतो गत्युपपत्तिस्थानात् स्थानान्तरविशेषतायै । स संलक्षयति—यदि अहं मातापितृभ्यां मृत एव गृहीतः, कस्माद्भूयोऽहं गृहं प्रविशामि ? गच्छामि, आर्य महाकात्यायनस्यान्तिकान् प्रव्रजामीति । अथ श्रोणः कोटिकर्णो येनायुष्मान्

महाकात्यायनस्तेनोपसंक्रान्तः । अद्राक्षीदायुष्मान् महाकात्यायनः श्रोणं कोटिकर्णं दूरादेव । दृष्ट्वा च पुनः श्रोणं कोटिकर्णमिदमवोचत्—एहि श्रोण, स्वागतं ते । दृष्टस्ते श्रोण अयं लोकः परश्च लोकः ? स कथयति—दृष्टो भदन्त महाकात्यायन । लभेयाहं भदन्त महाकात्यायन स्वाख्याते धर्मविनये प्रव्रज्यामुपसंपदं भिक्षुभावम् । चरेयमहं भवतोऽन्तिके ब्रह्मचर्यम् । स आर्येणोक्तः—श्रोण, तां तावत् पूर्विकां प्रतिज्ञां परिपूरय । यथागृहीतान् संदेशान् समर्पयेति । स तस्यैरभिकस्य सकाशमुपसंक्रान्तः । भद्रमुख, दृष्टस्ते पिता मया । स कथयति—अनिष्टोऽस्य कर्मणः फलविपाकः । विरमास्मादसद्धर्मात् । भोः पुरुष, अद्य मम पितुर्द्वादशवर्षाणि कालगतस्य । अस्ति कश्चिद् दृष्टः परलोकात् पुनरागच्छन् ? भद्रमुख, एषोऽहमागतः । नासौ श्रद्धधाति । भद्रमुख, यदि न श्रद्धासि, स तव पिता कथयति—अस्ति सूनाधस्तात् सुवर्णस्य कलशः । पूर्णस्तिष्ठति । तमुद्धृत्यात्मानं सम्यक्सुखेन प्रीणय । आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय, अस्माकं च नाम्ना दक्षिणामादेशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । स संलक्षयति—न कदाचिदेवं मया श्रुतपूर्वम् । पश्यामि, सचेद् भूतं भविष्यति, सर्वमेतत् सत्यम् । तेन गत्वा खनितम् । यावत् तत् सर्वं तत् तथैव । तेनाभिश्चरद्धातम् । ततः पश्चात् स पारदारिकस्य सकाशमुपसंक्रान्तः । उपसंक्रम्य कथयति—भद्रमुख, दृष्टस्ते मया पिता । स कथयति—अनिष्टोऽस्य कर्मणः फलविपाकः । विरमास्मात् पापकादसद्धर्मात् । स कथयति—भोः पुरुष, अद्य मम पितुर्द्वादश वर्षाणि कालं गतस्य । अस्ति कश्चित् त्वया दृष्टः परलोकं गत्वा पुनरागच्छन् ? भद्रमुख, एषोऽहमागतः । नासौ श्रद्धधाति । स चाह—भद्रमुख, सचेन्नाभिश्चरद्धासि, तव पित्रा अग्रिष्टोमस्याधस्तात् सुवर्णस्य कलशः पूरयित्वा स्थापितः । स कथयति—तमुद्धृत्यात्मानं सम्यक्सुखेन प्रीणय, आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय, अस्माकं च नाम्ना दक्षिणामादेशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । स संलक्षयति—न कदाचिदेतन्मया श्रुतपूर्वम् । पश्यामि, सचेद् भूतं भविष्यति, सर्वमेतत् सत्यम् । तेन गत्वा खनितम् । यावत् तत्सर्वं तत्तथैव । तेनाभिश्चरद्धातम् । स तस्या वेश्यायाः सकाशमुपसंक्रान्तः । उपसंक्रम्य कथयति—भगिनि, दृष्टस्ते मया माता पिता भ्राता भ्रातुर्जाया दासी । ते कथयन्ति—अनिष्टोऽस्य कर्मणः फलविपाकः । विरमास्मात् पापकादसद्धर्मात् । सा कथयति—भोः पुरुष, मम मातापित्रोर्द्वादश वर्षाणि कालगतयोः । अस्ति कश्चित् त्वया दृष्टः परलोकं गत्वा पुनरागच्छन् ? स कथयति—एषोऽहमागतः । सा न श्रद्धधाति । स कथयति—भगिनि, सचेन्नाभिश्चरद्धासि, तव पौराणे पैतृके वासगृहे चतस्रः लोहसंघाटाः सुवर्णपूर्णास्तिष्ठन्ति, मध्ये च सौवर्णदण्ड-कमण्डलुः । ते कथयन्ति—तमुद्धृत्यात्मानं सम्यक्सुखेन प्रीणय, आर्यं च महाकात्यायनं कालेन कालं पिण्डकेन प्रतिपादय, अस्माकं च नाम्ना दक्षिणामादेशय । अप्येवैतत् कर्म तनुत्वं परिक्षयं पर्यादानं गच्छेत् । सा संलक्षयति—न कदाचिन्मया श्रुतपूर्वम् । पश्यामि, सचेद् भूतं भविष्यति, सर्वमेतत् सत्यम् । तथा गत्वा खनितम् । यावत् तत् सर्वं तत्तथैव । तथाभिश्चरद्धातम् । श्रोणः कोटिकर्णः संलक्षयति—सर्वोऽयं लोकः सुवर्णस्य श्रद्धधाति, न तु कश्चिन्मम श्रद्धया गच्छतीति । तेन वैपुष्यितम् । शिशुत्वे सुवर्णेन दशना बद्धाः । तयासौ प्रत्यभिज्ञातः । स्यादार्यः श्रोणः कोटिकर्ण एव ते भगिनीजनः संजानते (?) । तथा गत्वा तस्य मातापितृभ्यामारोचितम् । अम्ब तात

कोटिकर्णोऽभ्यागत इति। अनेकैस्तेषामारोचितम्। ते न कस्यचित् श्रद्धया गच्छन्ति। ते कथयन्ति—पुत्रि त्वमप्यस्माकमुत्प्रासयसि। यावदसौ स्वयमेव गतः। तेन द्वारकोष्ठके स्थित्वोत्काशनशब्दः कृतः। हिरण्यस्वरोऽसौ महात्मा। तस्य शब्देन सर्वं गृहमापूरितम्। स तैः स्वरेण प्रत्यभिज्ञातः। ते कण्ठे परिष्वज्य रुदितुमारब्धौ। तेषां बाष्पेण पटलानि स्फुटितानि। द्रष्टुमारब्धौ। स कथयति—अम्ब तात अनुजानीध्वम्। प्रव्रजिष्यामि सम्यगेव श्रद्धया अगारादनगारिकाम्। तौ कथयतः—पुत्र आवां त्वदीयेन शोकेन रुदन्तावन्धीभूतौ। इदानीं त्वामेवागम्य चक्षुः प्रतिलब्धम्। यावदावां जीवामः, तावत्र प्रव्रजितव्यम्। यदा कालं करिष्यामः, तदा प्रव्रजिष्यसि। तेनायुष्मतो महाकात्यायनस्यान्तिकाद्धर्मं श्रुत्वा स्रोतापत्तिफलं साक्षात्कृतम्, मातापितरौ च शरणगमनशिक्षापदेषु प्रतिष्ठापितौ। आगमचतुष्टयमधीतम्, सकृदागामिफलं साक्षात्कृतम्। मातापितरौ सत्येषु प्रतिष्ठापितौ॥

अपरेण समयेन तस्य मातापितरौ कालगतौ। स तं धनजातं दीनानाथकृपणेभ्यो दत्त्वा दग्धानदग्धान् कृत्वा येनायुष्मान् महाकात्यायनस्तेनोपसंक्रान्तः। उपसंक्रम्यायुष्मतो महाकात्यायनस्य पादौ शिरसा वन्दित्वा एकान्तेऽस्थात्। एकान्ते स्थितः श्रोणः कोटिकर्ण आयुष्मन्तं महाकात्यायनमिदमवोचत्—लभेयाहमार्थमहाकात्यायन स्वाख्याते धर्मविनये प्रव्रज्याम्, यावच्चरेयाहं भगवतोऽन्तिके ब्रह्मचर्यम्। स आयुष्मता महाकात्यायनेन प्रव्रजितः। तेन प्रव्रज्य मातृकाधीता, अनागामिफलं साक्षात्कृतम्। अस्मात् परान्तकेषु जनपदेष्वल्पभिक्षुकम्। कृच्छ्रेण दशवर्गो गणः परिपूर्यते। स त्रैमासीं श्रमणेरो धारितः। धर्मता खलु यथा बुद्धानां भगवतां श्रावकाणां द्वौ संनिपातौ भवतः। यच्चाषाढ्यां वर्षोपनायिकायां यच्च कार्तिक्यां पूर्णमास्याम्। तत्र ये आषाढ्यां वर्षोपनायिकायां संनिपतन्ति, ते तांस्तानुद्देशयोगमनसिकारानुद्दह्य पर्यवाप्य तासु तासु ग्रामनगरनिगमराष्ट्राजधानीषु वर्षामुपगच्छन्ति। ये कार्तिक्यां पूर्णमास्यां संनिपतन्ति, ते यथाधिगतमारोचयन्ति, उत्तरे च परिपृच्छन्ति सूत्रस्य विनयस्य मातृकायाः। एवमेव महाश्रावकाणामपि। अथ ये आयुष्मतो महाकात्यायनस्य सार्धविहार्यन्तेवासिका भिक्षवः तांस्तानुद्देशयोगमनसिकारविशेषान् गृह्य पर्यवाप्य तासु तासु ग्रामनगरनिगमराष्ट्राजधानीषु वर्षामुपगताः, ते त्रयाणां वार्षिकाणां मासानामत्ययात् कृतचीवरा निष्ठितचीवराः समादाय पात्रचीवरं येनायुष्मान् महाकात्यायनस्तेनोपसंक्रान्ताः। उपसंक्रम्यायुष्मतो महाकात्यायनस्य पादौ शिरसा वन्दित्वैकान्ते निषण्णाः। एकान्ते निषद्य यथाधिगतमारोचयन्ति, उत्तरे च परिपृच्छन्ति। दशवर्गो गणः परिपूर्णः। स तेनोपसंपादितः। तेन तृतीयपिटकमधीतम्। सर्वक्लेशप्रहाणादर्हत्वं साक्षात्कृतम्। अर्हन् संवृत्तः त्रैधातुकवीतरागो यावद् अभिवाद्यश्च संवृत्तः॥

अथायुष्मतो महाकात्यायनस्य सार्धविहार्यन्तेवासिका आयुष्मन्तं महाकात्यायनं यावतावत् पर्युपास्यायुष्मन्तं महाकात्यायनमिदमवोचन्—दृष्टोऽस्माभिरुपाध्यायः पर्युपासितश्च। गच्छामो वयम्, भगवन्तं पर्युपासिष्यामहे। स चाह—वत्सा एवं कुरुध्वम्। द्रष्टव्या एव पर्युपासितव्या एव हि तथागता अर्हन्तः सम्यक्संबुद्धाः। तेन खलु पुनः समयेन श्रोणः कोटिकर्णस्तस्यामेव पर्यदि संनिषण्णोऽभूत् संनिपतितः। अथायुष्मान् श्रोणः कोटिकर्ण उत्थायासनाद् एकांसमुत्तरासङ्गं

कृत्वा दक्षिणं जानुमण्डलं पृथिव्यां प्रतिष्ठाप्य येनायुष्मान् महाकात्यायनस्तेनाञ्जलिं कृत्वा
 प्रणम्यायुष्मन्तं महाकात्यायनमिदमवोचत्—दृष्टो मयोपाध्यायानुभावेन स भगवान् धर्मकायेन, नो
 तु रूपकायेन। गच्छामि उपाध्याय, रूपकायेनापि तं भगवन्तं द्रक्ष्यामि। स आह—एवं वत्स
 कुरुष्व। दुर्लभदर्शना हि वत्स तथागता अर्हन्तः सम्यक्संबुद्धाः तद्यथा औदुम्बरपुष्पम्। अस्माकं
 च वचनेन भगवतः पादौ शिरसा वन्दस्व, अल्पाबाधतां च यावत् सुखस्पर्शविहारतां च।
 पञ्च प्रश्नांश्च पृच्छ—अस्मात् परान्तकेषु भदन्त जनपदेषु अल्पभिक्षुकम्। कृच्छ्रेण दशवर्गगणः
 परिपूर्यते। तत्रास्मामिः कथं प्रतिपत्तव्यम्? खरा भूमी गोकण्टका धानाः। अस्माकमपरान्तकेषु
 जनपदेषु इदमेवंरूपमास्तरणं प्रत्यास्तरणं तद्यथा अविचर्म गोचर्म छागचर्म। तदन्येषु जनपदेषु
 इदमेवंरूपमास्तरणं प्रत्यास्तरणं तद्यथा एरको मेरको जन्दुरको मन्दुरकः। एवमेवास्मात् परान्तकेषु
 जनपदेष्विदमेवंरूपमास्तरणं प्रत्यास्तरणं तद्यथा अविचर्म पूर्ववत्। उदकस्तब्धिका मनुष्याः
 स्नातोपविचाराः। भिक्षुर्भिक्षोश्चीवरकानि प्रेषयति इतश्चयुतानि तत्रासंप्राप्तानि कस्यैतानि
 नैःसर्गिकानि। अधिवासयति आयुष्माञ्छ्रोणः कोटिकर्ण आयुष्मतो महाकात्यायनस्य तूष्णीभावेन।
 अथायुष्माञ्छ्रोणः कोटिकर्णः तस्या एव रात्रेरत्ययात् पूर्वाह्णे निवास्य पात्रचीवरमादाय
 वासवग्रामकं पिण्डाय प्राविशत्। यावदनुपूर्वेण श्रावस्तीमनुप्राप्तः। अथायुष्माञ्छ्रोणः कोटिकर्णः
 पात्रचीवरं प्रतिसामय्य पादौ प्रक्षाल्य येन भगवांस्तेनोपसंक्रान्तः। उपसंक्रम्यैकान्ते निषण्णः।
 तत्र भगवानायुष्मन्तमानन्दमामन्त्रयते स्म—गच्छ आनन्द तथागतस्य श्रोणस्य च कोटिकर्णस्यैकविहारे
 मञ्चं प्रज्ञापय। एवं भदन्तेति आयुष्मानानन्दस्तथागतस्य श्रोणस्य च कोटिकर्णस्य यावत् प्रज्ञाप्य
 येन भगवांस्तेनोपसंक्रान्तः। उपसंक्रम्य भगवन्तमिदमवोचत्—प्रज्ञप्तो भदन्त तथागतस्य श्रोणस्य
 च कोटिकर्णस्यैकविहारे मञ्चो यस्येदानीं भगवान् कालं मन्यते। अथ भगवान् येन श्रोणस्य
 कोटिकर्णस्य विहारस्तेनोपसंक्रान्तः, यावद्विहारं प्रविश्य निषण्णः। यावत् पश्यति स्मृतिं
 प्रतिमुखमुपस्थाप्य। अथायुष्मानपि श्रोणः कोटिकर्णो बहिर्विहारस्य पादौ प्रक्षाल्य विहारं प्रविश्य
 निषण्णः पर्यङ्कमाभुज्य यावत् प्रतिमुखं स्मृतिमुपस्थाप्य। तां खलु रात्रिं भगवान् आयुष्मांश्च
 श्रोणः कोटिकर्ण आर्येण तूष्णीभावेनाधिवासितवान्। अथ भगवान् रात्र्याः प्रत्यूषसमये आयुष्मन्तं
 श्रोणं कोटिकर्णमामन्त्रयते स्म—प्रतिभातु ते श्रोण धर्मो यो मया स्वयमभिज्ञायाभि-
 संबुध्याख्यातः। अथायुष्मान् श्रोणो भगवता कृतावकाशः अस्मात् परान्तिकया गुप्तिकया उदानात्
 पारायणात् सत्यदृष्टः शैलगाथा मुनिगाथा अर्थवर्गीयाणि च सूत्राणि विस्तरेण स्वरेण स्वाध्यायं
 करोति। अथ भगवाञ्छ्रोणस्य कोटिकर्णस्य कथापर्यवसानं विदित्वा आयुष्मन्तं श्रोणं
 कोटिकर्णमिदमवोचत्—साधु साधु श्रोण, मधुरस्ते धर्मो भाषितः प्रणीतश्च, यो मया
 स्वयमभिज्ञायाभिसंबुध्याख्यातः। अथायुष्मतः श्रोणस्य कोटिकर्णस्यैतदभवत्—अयं मे कालो
 भगवत उपाध्यायस्य वचसारोचयितुमिति विदित्वोत्थायासनाद् यावद् भगवन्तं प्रणम्येदमवोचत्—
 अस्मात् परान्तकेषु जनपदेषु वासवग्रामके भदन्तमहाकात्यायनः प्रतिवसति, यो मे
 उपाध्यायः। स भगवतः पादौ शिरसा वन्दते अल्पाबाधतां च पृच्छति यावत् स्पर्शविहारतां
 च। पञ्च च प्रश्नान् पृच्छति विस्तरेणोच्चारयितव्यानि। अथ भगवाञ्छ्रोणं कोटिकर्णमिदमवोचत्
 —अकालं ते श्रोण प्रश्रव्याकरणाय। संधमेलकः तत्र कालो भविष्यति प्रश्रस्य व्याकरणाय।

अथ भगवान् काल्यमेवोत्थाय पुरस्ताद्भिक्षुसंघस्य प्रज्ञप्त एवासने निषण्णः । अथायुष्माञ्च्छ्रोणः कोटिकर्णो येन भगवांस्तेनोपसंक्रम्य भगवतः पादौ शिरसा वन्दित्वैकान्तेऽस्थात् । एकान्तस्थितो भगवन्तमिदमवोचत्—अस्मात् परान्तकेषु जनपदेषु वासवग्रामके भदन्तमहाकात्यायनः प्रतिवसति, यो मे उपाध्यायः । स भगवतः पादौ शिरसा वन्दते अल्पाबाधतां च पृच्छति यावत् स्पर्शविहारतां च । पञ्च च प्रश्नानि विस्तरेनोच्चारयितव्यानि यथापूर्वमुक्तानि यावत् कस्य नैःसर्गिकानि । भगवानाह—तस्मादनुजानामि । प्रत्यन्तिमेषु जनपदेषु विनयधरपञ्चमेनोपसंपदा, सदा स्नातः, एकपलाशिके उपानहे धारयितव्ये न द्विपुटां न त्रिपुटाम् । सा चेत् क्षयधर्मिणी भवति, तां त्यक्त्वा पुनर्नवा ग्रहीतव्या । भिक्षुर्भिक्षोक्षीवरकानि प्रेषयति इतश्च्युतानि तत्रासंप्राप्तानि न कस्यचिन्नैःसर्गिकाणि । आयुष्मान् उपाली बुद्धं भगवन्तं पृच्छति—यदुक्तं भदन्त भगवता प्रत्यन्तिमेषु जनपदेषु विनयधरपञ्चमेनोपसंपदम्, तत्र कतमोऽन्तः कतमः प्रत्यन्तः ? पूर्वोणोपालि पुण्ड्रवर्धनं नाम नगरम्, तस्य पूर्वोण पुण्डकक्षो नाम पर्वतः, ततः परेण प्रत्यन्तः । दक्षिणेन सरावती नाम नगरी, तस्याः परेण सरावती नाम नदी, सोऽन्तः, ततः परेण प्रत्यन्तः । पश्चिमेन स्थूणोपस्थूणकौ ब्राह्मणग्रामकौ, सोऽन्तः, ततः परेण प्रत्यन्तः । उत्तरेण उशीरगिरिः सोऽन्तः, ततः परेण प्रत्यन्तः ॥

किं भदन्त आयुष्मता श्रोणेन कोटिकर्णेन कर्म कृतमिति विस्तरः । भगवानाह—भूतपूर्वं यावत् काश्यपो नाम तथागतोऽर्हन् सम्यक्संबुद्धो भगवान् शास्ता लोक उत्पन्नः । तेन खलु समयेन वाराणस्यां द्वौ जायापतिकौ । ताभ्यां काश्यपस्य सम्यक्संबुद्धस्यान्तिके शरणगमनशिक्षापदानि उद्गृहीतानि । यदा काश्यपः सम्यक्संबुद्धः सकलं बुद्धकार्यं कृत्वा निरुपधिशेषे निर्वाणधातौ परिनिर्वृतः, तस्य राज्ञा कृकिना चतुरत्रयं चैत्यं कारितं समन्ताद्योजनमुच्चत्वेन । तेन तत्र खण्डस्फुटप्रतिसंस्करणाय ये पूर्वनगरद्वारे करप्रत्याया उत्तिष्ठन्ते, ते तस्मिन् स्तूपेऽनुप्रदत्ताः । यदा कृकी राजा कालगतः, तस्य पुत्रः सुजातो नाम्ना स राज्ये प्रतिष्ठापितः । तस्यामात्यैः स्तोकाः करप्रत्याया उपनामिताः । सोऽमात्यानामन्त्रयते—किंकारणमस्माकं भवद्भिः स्तोककरप्रत्याया उपनामिताः ? किमस्माकं विजिते करप्रत्याया नोत्तिष्ठन्ते ? ते कथयन्ति—देव, कुतः करप्रत्याया उत्तिष्ठन्ते ? ये देव पूर्वद्वारे करप्रत्यायास्ते वृद्धराज्ञा स्तूपे खण्डस्फुटप्रतिसंस्कारकरणाय प्रज्ञापिताः । यदि देवोऽनुजानीयात्, ते वयं तान् करप्रत्यायान् समुच्छिन्दामः । स कथयति—भवन्तः, यन्मम पित्रा कृतम्, देवकृतं न तु ब्रह्मकृतं तत् । ते संलक्षयन्ति—यदि देवोऽनुजानीते, वयं तथा करिष्यामो यथा खयमेव ते करप्रत्याया नोत्थास्यन्ति । तैः स द्वारे बद्ध्वा स्थापितः । न भूयः करप्रत्याया उत्तिष्ठन्ते । तस्मिन् स्तूपे चटितकानि प्रादुर्भूतानि । तौ जायापति वृद्धीभूतौ तत्रैव स्तूपे परिकर्म कुर्वाणौ तिष्ठतः । उत्तरापथात् सार्थवाहः पण्यमादाय वाराणसीमनुप्राप्तः । तेनासौ दृष्टः स्तूपः । चटितस्फुटितकः प्रादुर्भूतः । स दृष्ट्वा पृच्छति—अम्ब तात कस्यैष स्तूप इति । तौ कथयतः—काश्यपस्य सम्यक्संबुद्धस्य । केन कारितः ? कृकिना राज्ञा । न तेन राज्ञास्मिन् स्तूपे खण्डस्फुटप्रतिसंस्कारकरणाय किञ्चित् प्रज्ञाप्तम् ? तौ कथयतः—प्रज्ञाप्तम् । ये पूर्वनगरद्वारे करप्रत्यायास्तेऽस्मिन् स्तूपे खण्डस्फुटप्रतिसंस्करणाय निर्यातिताः । कृकी राजा कालगतः । तस्य पुत्रः सुजातो नाम, स राज्ये प्रतिष्ठितः । तेन ते

करप्रत्यायाः समुच्छिन्नाः । तेनास्मिन् स्तूपे चटितस्फुटितकानि प्रादुर्भूतानि । तस्य रत्नकर्णिका कर्णे आमुक्तिका । तेन सा रत्नकर्णिकावतार्य तयोर्दत्ता । अम्ब तात अनया कर्णिकयास्मिन् स्तूपे खण्डस्फुटप्रतिसंस्कारं कुरुतमिति । यावदहं पण्यं विसर्जयित्वा आगच्छामि । ततः पश्चाद् भूयोऽपि दास्यामि । तैस्तां विक्रीय तस्मिन् स्तूपे खण्डस्फुटितप्रतिसंस्कारः कृतः । अपरमुत्सर्पितम् । अथापरेण समयेन सार्धवाहः पण्यं विसर्जयित्वा आगतः । तेन स दृष्टः स्तूपोऽसेचनकदर्शनः । दृष्ट्वा च भूयस्या मात्रयाभिप्रसन्नः । स प्रसादजातः पृच्छति—अम्ब तात युष्माभिः किञ्चिदुद्धारिकृतम् । तौ कथयतः—पुत्र नास्माभिः किञ्चिदुद्धारिकृतम् । किं त्वपरमुत्सर्पितं तिष्ठति । तेन प्रसादजातेन यत्तत्रावशिष्टम् अपरं च दत्त्वा महर्तौ पूजां कृत्वा प्रणिधानं च कृतम्—अनेनाहं कुशलमूलेनाढ्ये महाधने महाभोगे कुले जायेयम् । एवंविधानां च धर्माणां लाभी स्याम् । एवंविधमेव शास्तारमारागयेयं मा विरागयेयमिति । किं मन्यध्वे भिक्षवः योऽसौ सार्धवाहः, एष एवासौ श्रोणः कोटिकर्णः । यदनेन काश्यपस्य सम्यक्संबुद्धस्य स्तूपे कारां कृत्वा प्रणिधानं कृतम्, तस्य कर्मणो विपाकेनाढ्ये महाधने महाभोगे कुले जातः । मम शासने प्रव्रज्य सर्वक्लेशप्रहाणादर्हत्वं साक्षात्कृतम् । अहमनेन काश्यपेन सम्यक्संबुद्धेन सार्धं समजवः समबलः समधुरः समसामान्यप्राप्तः शास्ता आरागितो न विरागितः । इति भिक्षव एकान्तकृष्णानामेकान्तकृष्णो विपाकः, एकान्तशुक्लानां धर्माणामेकान्तशुक्लो विपाकः, व्यतिमिश्राणां व्यतिमिश्रः । तस्मात्तर्हि भिक्षव एकान्तकृष्णानि कर्माण्यपास्य व्यतिमिश्राणि च, एकान्तशुक्लेष्वेव कर्मस्वाभोगः करणीयः । इत्येवं वो भिक्षवः शिक्षितव्यम् ॥

भिक्षव ऊचुः—किं भदन्त आयुष्मता श्रोणेन कोटिकर्णेन कर्म कृतं यस्य कर्मणो विपाकेन दृष्ट एव धर्मे अपाया दृष्टाः ? भगवानाह—यदनेन मातुरन्तिके खरवाक्कर्म निश्चारितम्, तस्य कर्मणो विपाकेन दृष्ट एव धर्मे अपाया दृष्टा इति ॥

इदमवोचद्भगवान् । आत्तमनसस्ते भिक्षवो भगवतो भाषितमभ्यनन्दन् ॥

इति श्रीदिव्यावदाने कोटिकर्णावदानं प्रथमम् ॥

अशोकावदानम् ।

यदा राजा अशोकेन अर्धामलकदानेन भगवच्छासने श्रद्धा प्रतिलब्धा, स भिक्षुनुवाच—केन भगवच्छासने प्रभूतं दानं दत्तम् ? भिक्षव ऊचुः—अनाथपिण्डदेन गृहपतिना । राजा आह—कियत्तेन भगवच्छासने दानं दत्तम् ? भिक्षव ऊचुः—कोटिशतं तेन भगवच्छासने दानं दत्तम् । श्रुत्वा च राजा अशोकश्चिन्तयति—तेन गृहपतिना भूत्वा कोटिशतं भगवच्छासने दानं दत्तम् । तेनाभिहितम्—अहमपि कोटिशतं भगवच्छासने दानं दास्यामि । तेन यावच्चतुरशीतिधर्मराजिकासहस्रं प्रतिष्ठापितम्, सर्वत्र च शतसहस्राणि दत्तानि—जातौ, बोधौ, धर्मचक्रे, परिनिर्वाणे च, सर्वत्र शतसहस्रं दत्तम् । पञ्चवार्धिकं कृतम् । तत्र च चत्वारि शतसहस्राणि दत्तानि, त्रीणि शतसहस्राणि भिक्षूणां भोजितानि यत्रैकर्महतां द्वौ शैक्षाणां पृथग्जनकल्याणकानां च । कोशं स्थापयित्वा महापृथिवीमन्तःपुरामात्यगणमात्मानं कुणालं च आर्यसंघे निर्यातयित्वा चत्वारि शतसहस्राणि दत्त्वा निष्क्रीतवान् । पण्णवतिकोट्यो भगवच्छासने दानं दत्तम् । स यावद् ग्लानीभूतः । अथ राजा इदानीं न भविष्यामीति विक्लवीभूतः । तस्य राधगुप्तो नामामात्यो येन सह पांशुदानं दत्तम् । तदा स राजानमशोकं विक्लवीभूतमवेक्ष्य पादयोर्निपत्य कृताञ्जलिरुवाच—

यच्छत्रुसंघैः प्रबलैः समेत्य

नोद्वीक्षितं चण्डदिवाकराभम् ।

पद्याननश्रीशतसंप्रपीतं

कस्मात् सबाष्पं तव देव वक्रम् ॥ १ ॥

राजा आह—राधगुप्त, नाहं द्रव्यविनाशं न राज्यनाशनं न चाश्रयवियोगं शोचामि, किं तु शोचामि—आर्यैर्यद्विप्रयुक्ष्यामि ।

नाहं पुनः सर्वगुणोपपन्नं

संघं समक्षं नरदेवपूजितम् ।

संपूजयिष्यामि वरान्नपानै-

रेतं विचिन्त्याश्रुविमोक्षणं मे ॥ २ ॥

अपि च राधगुप्त, अयं मे मनोरथो बभूव—कोटिशतं भगवच्छासने दानं दास्यामीति, स च मेऽभिप्रायो न परिपूर्णः । ततो राजा अशोकेन चत्वारः कोट्यः परिपूरयिष्यामीति हिरण्यसुवर्णं कुर्कुटारामं प्रेषयितुमारब्धः ॥

तस्मिंश्च समये कुणालस्य संपदिर्नाम पुत्रो युवराज्ये प्रवर्तते । तस्यामात्यैरभिहितम्—कुमार, अशोको राजा खल्पकालावस्थायी । इदं च द्रव्यं कुर्कुटारामं प्रेष्यते । कोशबलिनश्च राजानः । निवारयितव्यः । यावत् कुमारेण भाण्डागारिकः प्रतिषिद्धः । यदा राज्ञोऽशोकस्याप्रतिषिद्धा

(तस्य) सुवर्णभाजने आहारमुपनाम्यते। भुक्त्वा तानि सुवर्णभाजनानि कुर्कुटारामं प्रेषयति। तस्य सुवर्णभाजनं प्रतिषिद्धम्। रूप्यभाजने आहारमुपनाम्यते, तान्यपि कुर्कुटारामं प्रेषयति। ततो रूप्यभाजनमपि प्रतिषिद्धम्, यावन्नोहभाजन आहारमुपनाम्यते। तान्यपि राजा अशोकः कुर्कुटारामं प्रेषयति। तस्य यावन्मृद्भाजन आहारमुपनाम्यते। तस्मिंश्च समये राज्ञोऽशोकस्य अर्धामलकं करान्तरगतम्। अथ राजा अशोकः संविग्रोऽमात्यान् पौरांश्च संनिपात्य कथयति—कः सांप्रतं पृथिव्यामीश्वरः? ततोऽमात्य उत्थायासनाद्येन राजा अशोकस्तेनाञ्जलिं प्रणम्योवाच—देवः पृथिव्यामीश्वरः। अथ राजा अशोकः साश्रुदर्दिननयनवदनोऽमात्यानुवाच—

दाक्षिण्यादनृतं हि किं कथयत भ्रष्टाधिराज्या वयं
शेषं त्वामलकार्धमित्यवसितं यत्र प्रभुत्वं मम।
ऐश्वर्यं धिगनार्यमुद्धतनदीतोयप्रवेशोपमं
मर्त्येन्द्रस्य ममापि यत्प्रतिभयं दाख्यमभ्यागतम् ॥ ३ ॥

अथवा को भगवतो वाक्यमन्यथा करिष्यति? संपत्तयो हि सर्वा विपत्तिनिधना इति प्रतिज्ञातं यदवितथवादिना गौतमेन, न हि तद्विसंवदति ॥

प्रतिशिष्यतेऽस्मन्ने चिरादाज्ञा मम यावती यथा मनसा।
साद्यैव महाद्रिशिलातलविहतनदीवत् प्रतिनिवृत्ता ॥ ४ ॥

आज्ञाप्य व्यवधूतडिम्बडमरामेकातपत्रां मही-
मुत्पाठ्य प्रतिगर्वितानरिगणानाश्चास्य दीनातुरान्।
भ्रष्टस्वायतनो न भाति कृपणः संप्रत्यशोको नृपः
छिन्नाम्लानविशीर्णपत्रकुसुमः शुष्यत्यशोको यथा ॥ ५ ॥

ततो राजा अशोकः समीपं गतं पुरुषमाहूयोवाच—भद्रमुख, पूर्वगुणानुरागाद्धष्टैश्वर्यस्यापि मम इमं तावदपश्चिमं व्यापारं कुरु। इदं ममार्धामलकं ग्रहाय कुर्कुटारामं गत्वा संघे निर्यातय। मद्बचनाच्च संघस्य पादाभिवन्दनं कृत्वा वक्तव्यम्—जम्बुद्वीपैश्वर्यस्य राज्ञ एष सांप्रतं विभव इति। इदं तावदपश्चिमं दानं तथा परिभोक्तव्यं यथा मे संघगता दक्षिणा विस्तीर्णा स्यादिति।
आह च—

इदं प्रदानं चरमं ममाद्य
राज्यं च तं चैव गतं स्वभावम्।
आरोग्यवैद्योषधिवर्जितस्य
त्राता न मेऽस्त्यार्यगणाद्बहिर्धा ॥ ६ ॥

तत्तथा भुज्यतां येन प्रदानं मम पश्चिमम्।
यथा संघगता मेऽद्य विस्तीर्णा दक्षिणा भवेत् ॥ ७ ॥

एवं देवेति स पुरुषो राज्ञोऽशोकस्य प्रतिश्रुत्य तदर्धामलकं गृह्य कुर्कुटारामं गत्वा वृद्धान्ते स्थित्वा कृताञ्जलिस्तदर्धामलकं संघे निर्यातयन्नुवाच—

एकच्छत्रसमुच्छ्रयां वसुमतीमाज्ञापयन् यः पुरा
लोकं तापयति स्म मध्यदिवसप्राप्तो दिवा भास्करः ।
भाग्यच्छिद्रमवेक्ष्य सोऽद्य नृपतिः स्वैः कर्मभिर्वञ्चितः
संप्राप्ते दिवसक्षये रविरिव भ्रष्टप्रभावः स्थितः ॥ ८ ॥

भक्त्यवनतेन शिरसा प्रणम्य संघाय तेन खलु दत्तमिदमामलकस्यार्धं लक्ष्मीचापल्यचिह्नितम् ।
ततः संघस्थविरो मिक्षुनुवाच—भदन्ता भवन्तः, शक्यमिदानीं संवेगमुत्पादयितुम् । कुतः ?
एवं ह्युक्तं भगवता—परविपत्तिः संवेजनीयं स्थानमिति । कस्येदानीं सहृदयस्य संवेगो
नोत्पद्यते ? कुतः ?

त्यागशूरो नरेन्द्रोऽसावशोको मौर्यकुञ्जरः ।
जम्बुद्वीपेश्वरो भूत्वा जातोऽर्धामलकेश्वरः ॥ ९ ॥

भृत्यैः स भूमिपतिरद्य हताधिकारो
दानं प्रयच्छति किलामलकार्धमेतत् ।
श्रीभोगविस्तरमदैरतिगर्वितानां
प्रत्यादिशन्निव मनांसि पृथग्जनानाम् ॥ १० ॥

यावत्तदर्धामलकं चूर्णयित्वा यूषे प्रक्षिप्य संघे चारितम् । ततो राजा अशोको
राधगुप्तमुवाच—कथय राधगुप्त, कः सांप्रतं पृथिव्यामीश्वरः ? अथ राधगुप्तोऽशोकस्य पादयोर्निपत्य
कृताञ्जलिरुवाच—देवः पृथिव्यामीश्वरः । अथ राजा अशोकः कथंचिदुत्थाय चतुर्दिशमवलोक्य
संघाय अञ्जलिं कृत्वोवाच—एष इदानीं महत्कोशं स्थापयित्वा इमां समुद्रपर्यन्तां महापृथिवीं
भगवच्छावकसंघे निर्यातयामि । आह च—

इमां समुद्रोत्तमनीलकण्ठका-
मनेकरत्नाकरभूषितानाम् ।
ददाम्यहं भूतधरां समन्दरां
संघाय तस्मिन्नुपभुज्यते फलम् ॥ ११ ॥

अपि च ।

दानेनाहमनेन नेन्द्रभवनं न ब्रह्मलोके फलं
काङ्क्षामि द्रुतवारिवेगचपलां प्रागेव राजश्रियम् ।
दानस्यास्य फलं तु भक्तिमहतो यन्मेऽस्ति तेनापृयां
चित्तैश्चर्यमहार्यमार्यमहितं नायाति यद्विक्रियाम् ॥ १२ ॥

यावत् पत्राभिलिखितं कृत्वा दन्तमुद्रया मुद्रितम् । ततो राजा महापृथिवीं संघे दत्त्वा कालगतः । यावदमात्यैर्नीलपीताभिः शिबिकाभिर्निर्हरित्वा शरीरपूजां कृत्वा राजानं प्रतिष्ठापयिष्याम इति, यावद्राधगुप्तेनाभिहितम् । राजा अशोकेन महापृथिवीं संघे निर्यातिता इति । ततोऽमात्यैरभिहितम् — किमर्थमिति ? राधगुप्त उवाच—एष राज्ञोऽशोकस्य मनोरथो बभूव—कोटिशतं भगवच्छासने दानं दास्यामीति । तेन पण्णवतिकोट्यो दत्ता यावद्राज्ञ्या प्रतिषिद्धा । तदभिप्रायेण राजा महापृथिवी संघे दत्ता । यावदमात्यैश्चतस्रः कोट्यो भगवच्छासने दत्त्वा पृथिवीं निष्क्रीय संपदिः राज्ये प्रतिष्ठापितः । संपदेर्बृहस्पतिः पुत्रः, बृहस्पतेर्वृषसेनः, वृषसेनस्य पुष्यधर्मा, पुष्यधर्मणः पुष्यमित्रः । सोऽमात्यानामन्त्रयते—क उपायः स्याद्यदस्माकं नाम चिरं तिष्ठेत् ? तैरभिहितम्—देवस्य च वंशादशोको नाम्ना राजा बभूवेति । तेन चतुरशीतिधर्मराजिकासहस्रं प्रतिष्ठापितम् । यावद्भगवच्छासनं प्राप्यते, तावत्तस्य यशः स्थास्यति । देवोऽपि चतुरशीतिधर्मराजिकासहस्रं प्रतिष्ठापयतु । राजा आह—महेशाख्यो राजा अशोको बभूव । अन्यः कश्चिदुपाय इति ? तस्य ब्राह्मणपुरोहितः पृथग्जनोऽश्राद्धः । तेनाभिहितम्—देव, द्वाभ्यां कारणाभ्यां नाम चिरं स्थास्यति । यावद्राजा पुष्यमित्रश्चतुरङ्गबलकायं संनाहयित्वा भगवच्छासनं विनाशयिष्यामीति कुक्कुटारामं निर्गतः । द्वारे च सिंहनादो मुक्तः । यावत्स राजा भीतः पाटलिपुत्रं प्रविष्टः । एवं द्विरपि त्रिरपि । यावद्विभृक्षुं संघमाहूय कथयति—भगवच्छासनं नाशयिष्यामीति । किमिच्छथ स्तूपं संघारामान् वा ? भिक्षुभिः परिगृहीताः । यावत्पुष्यमित्रो यावत् संघारामं भिक्षुं प्रघातयन् प्रस्थितः । स यावच्छाकलमनुप्राप्तः । तेनाभिहितम्—यो मे श्रमणशिरो दास्यति, तस्याहं दीनारशतं दास्यामि । धर्मराजिकावार्हद्बुद्ध्या (?) शिरो दातुमारब्धम् । श्रुत्वा च राजा अर्हत्प्रघातयितुमारब्धः । स च निरोधं समापन्नः । तस्य परोपकर्मा न क्रमते । स यत्नमुत्सृज्य यावत्कोष्ठकं गतः । दंष्ट्रानिवासी यक्षश्चिन्तयति—इदं भगवच्छासनं विनश्यति । अहं च शिक्षां धारयामि । न मया शक्यं कस्यचिदप्रियं कर्तुम् । तस्य दुहिता कृमिशेन यक्षेण याच्यते, न चानुप्रयच्छति — त्वं पापकर्मकारीति । यावत्सा दुहिता तेन कृमिशस्य दत्ता भगवच्छासनपरित्राणार्थं परिग्रहपरिपालनार्थं च । पुष्यमित्रस्य राज्ञः पृष्ठतः यक्षो महान् प्रमाणे यूयम् (?) । तस्यानुभावात्स राजा न प्रतिहन्यते । यावद्दंष्ट्रानिवासी यक्षस्तं पुष्यमित्रानुबन्धयक्षं ग्रहाय पर्वतचर्येऽचरत् । यावदक्षिणा महासमुद्रं गतः । कृमिशेन च यक्षेण महान्तं पर्वतमानयित्वा पुष्यमित्रो राजा सबलवाहनोऽवष्टब्धः । तस्य मुनिहत इति संज्ञा व्यवस्थापिता । यदा पुष्यमित्रो राजा प्रघातितस्तदा मौर्यवंशः समुच्छिन्नः ॥

इति श्रीदिव्यावदाने अशोकावदानं समाप्तम् ॥

मूलमाध्यमिककारिका

प्रथमं प्रकरणम्

अनिरोधमनुत्पादमनुच्छेदमशाश्वतम् ।

अनेकार्थमनानार्थमनागममनिर्गमम् ॥ १ ॥

यः प्रतीत्यसमुत्पादं प्रपञ्चोपशमं शिवम् ।

देशयामास संबुद्धस्तं वन्दे वदतां वरम् ॥ २ ॥

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः ।

उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन ॥ ३ ॥

चत्वारः प्रत्यया हेतुश्चालम्बनमनन्तरम् ।

तथैवाधिपतेयं च प्रत्ययो नास्ति पञ्चमः ॥ ४ ॥

न हि स्वभावो भावानां प्रत्ययादिषु विद्यते ।

अविद्यमाने स्वभावे परभावो न विद्यते ॥ ५ ॥

क्रिया न प्रत्ययवती नाप्रत्ययवती क्रिया ।

प्रत्यया नाक्रियावन्तः क्रियावन्तश्च सन्त्युत ॥ ६ ॥

उत्पद्यते प्रतीत्येमानितीमे प्रत्ययाः किल ।

यावन्नोत्पद्यत इमे तावन्नाप्रत्ययाः कथम् ॥ ७ ॥

नैवासतो नैव सतः प्रत्ययोऽर्थस्य युज्यते ।

कस्मादित्याह—

असतः प्रत्ययः कस्य सतश्च प्रत्ययेन किम् ॥ ८ ॥

न सन्नासन्न सदसन् धर्मो निर्वर्तते यदा ।

कथं निर्वर्तको हेतुरेवं सति हि युज्यते ॥ ९ ॥

अनालम्बन एवायं सन् धर्म उपदिश्यते ।

अथानालम्बने धर्मे कुत आलम्बनं पुनः ॥ १० ॥

अनुत्पन्नेषु धर्मेषु निरोधो नोपपद्यते ।

नानन्तरमतो युक्तं निरुद्धे प्रत्ययश्च कः ॥ ११ ॥

भावानां निःस्वभावानां न सत्ता विद्यते यतः ।
सतीदमस्मिन् भवतीत्येतन्नैवोपपद्यते ॥ १२ ॥

न च व्यस्तसमस्तेषु प्रत्ययेष्वस्ति तत्फलम् ।
प्रत्ययेभ्यः कथं तच्च भवेन्न प्रत्ययेषु यत् ॥ १३ ॥

अथासदपि तत्तेभ्यः प्रत्ययेभ्यः प्रवर्तते ।
इत्यभिप्रायः स्यात्—
अप्रत्ययेभ्योऽपि कस्मात्फलं नाभिप्रवर्तते ॥ १४ ॥

फलं च प्रत्ययमयं प्रत्ययाश्चास्वयंमयाः ।
फलमस्वमयेभ्यो यत्तत्प्रत्ययमयं कथम् ॥ १५ ॥

तस्मान्न प्रत्ययमयं नाप्रत्ययमयं फलम् ।
फलाभावात्प्रत्ययाप्रत्ययाः कुतः ॥ १६ ॥

अभिधर्मकोशस्य मूलपाठः

प्रथमं कोशस्थानम्

(धातुनिर्देशः)

यः सर्वथासर्वहतान्धकारः

संसारपङ्काज् जगदुज्जहार ।

तस्मै नमस्कृत्य यथार्थशास्त्रे

शास्त्रं प्रवक्ष्याम्यभिधर्मकोशम् ॥ १ ॥

प्रज्ञाऽमला सानुचराऽभिधर्म-

स्तत्प्राप्तये यापि च यच्च शास्त्रम् ।

तस्यार्थतोऽस्मिन् समनुप्रवेशात्

स चाश्रयोऽस्येत्यभिधर्मकोशः ॥ २ ॥

धर्माणां प्रविचयमन्तरेण नास्ति

क्लेशानां यत उपशान्तयेऽभ्युपायः ।

क्लेशैश्च भ्रमति भवार्णवेऽत्र लोक-

स्तद्धेतोरत उदितः किलैष शास्त्रा ॥ ३ ॥

सास्त्रवानास्त्रवा धर्माः संस्कृता मार्गवर्जिताः ।

सास्त्रवा आस्त्रवास्तेषु यस्मात् समनुशेते ॥ ४ ॥

अनास्त्रवा मार्गसत्यं त्रिविधं चाप्यसंस्कृतम् ।

आकाशं द्वौ निरोधौ च तत्राकाशमनावृतिः ॥ ५ ॥

प्रतिसंख्यानिरोधो यो विसंयोगः पृथक् पृथक् ।

उत्पादात्यन्तविघ्नोऽन्यो निरोधोऽप्रतिसंख्यया ॥ ६ ॥

ते पुनः संस्कृता धर्मा रूपादिस्कन्धपञ्चकम् ।

त एवाऽध्वा कथावस्तु सनिःसाराः सवस्तुकाः ॥ ७ ॥

ये सास्त्रवा उपादानस्कन्धास्ते सरणा अपि ।

दुःखं समुदयो लोको दृष्टिस्थानं भवश्च ते ॥ ८ ॥

रूपं पञ्चेन्द्रियाण्यर्थाः पञ्चाऽविज्ञप्तिरेव च ।

तद्विज्ञानाश्रया रूपप्रसादाश्चक्षुरादयः ॥ ९ ॥

रूपं द्विधा विंशतिधा शब्दस्त्वष्टविधो रसः ।

घोढा चतुर्विधो गन्धः स्पर्शयमेकादशात्मकम् ॥ १० ॥

विक्षिप्ताचित्तकस्यापि योऽनुबन्धः शुभाशुभः ।

महाभूतान्युपादाय सा ह्यविज्ञप्तिरुच्यते ॥ ११ ॥

भूतानि पृथिवीधातुरप्तेजोवायुधातवः ।

धृत्यादिकर्मसंसिद्धाः खरस्त्रेहोष्णतेरणाः ॥ १२ ॥

पृथिवी वर्णसंस्थानमुच्यते लोकसंज्ञया ।

आपस्तेजश्च वायुस्तु धातुरेव तथापि च ॥ १३ ॥

इन्द्रियार्थास्त एवेष्टा दशायतनधातवः ।

वेदनाऽनुभवः संज्ञा निमित्तोद्ग्रहणात्मिका ॥ १४ ॥

चतुर्भ्योऽन्ये तु संस्कारस्कन्ध एते पुनस्त्रयः ।

धर्मायतनधात्वाख्याः सहाविज्ञप्त्यसंस्कृतैः ॥ १५ ॥

विज्ञानं प्रतिविज्ञप्तिर्मनआयतनं च तत् ।

धातवः सप्त च मताः षड् विज्ञानान्यथो मनः ॥ १६ ॥

षण्णामनन्तरातीतं विज्ञानं यद्धि तन्मनः ।

षष्ठाश्रयप्रसिद्धयर्थं धातवोऽष्टादश स्मृताः ॥ १७ ॥

सर्वसंग्रह एकेन स्कन्धेनायतनेन च ।

धातुना च स्वभावेन परभाववियोगतः ॥ १८ ॥

जातिगोचरविज्ञानसामान्याद् एकधातुता ।

द्वित्वेऽपि चक्षुरादीनां शोभार्थं तु द्वयोद्भवः ॥ १९ ॥

राश्यायद्धारगोत्रार्थाः स्कन्धायतनधातवः ।

मोहेन्द्रियरुचित्रैधात् तिस्रः स्कन्धादिदेशनाः ॥ २० ॥

विवादमूलसंसारहेतुत्वात् क्रमकारणात् ।

चैतेभ्यो वेदनासंज्ञे पृथक् स्कन्धौ निवेशितौ ॥ २१ ॥

स्कन्धेष्वसंस्कृतं नोक्तमर्थायोगात् क्रमः पुनः ।

यथौदारिकसंक्लेशभाजनाद्यर्थधातुतः ॥ २२ ॥

प्राक् पञ्च वार्तमानार्थ्याद् भौतिकार्थ्याच्चतुष्टयम् ।
दूराशुतरवृत्त्याऽन्यद् यथास्थानं क्रमोऽधवा ॥ २३ ॥

विशेषणार्थं प्राधान्याद् बहुधर्माग्रसंग्रहात् ।
एकमायतनं रूपमेकं धर्माख्यमुच्यते ॥ २४ ॥

धर्मस्कन्धसहस्राणि यान्यशीतिं जगौ मुनिः ।
तानि बाङ् नाम वेत्येषां रूपसंस्कारसंग्रहः ॥ २५ ॥

शास्त्रप्रमाण इत्येके स्कन्धादीनां कथैकशः ।
चरितप्रतिपक्षस्तु धर्मस्कन्धोऽनुवर्णितः ॥ २६ ॥

तथान्येऽपि यथायोगं स्कन्धायतनधातवः ।
प्रतिपाद्या यथोक्तेषु सम्प्रधार्य स्वलक्षणम् ॥ २७ ॥

छिद्रमाकाशधात्वाख्यमालोकतमसी किल ।
विज्ञानधातुर्विज्ञानं सास्त्रवं जन्मनिश्रयाः ॥ २८ ॥

सनिदर्शन एकोऽत्र रूपं सप्रतिधा दश ।
रूपिणोऽव्याकृता अष्टौ त एवारूपशब्दकाः ॥ २९ ॥

त्रिधान्ये कामधात्वासाः सर्वे रूपे चतुर्दश ।
विना गन्धरसघ्राणजिह्वाविज्ञानधातुभिः ॥ ३० ॥

आरूप्यासा मनोधर्ममनोविज्ञानधातवः ।
सास्त्रवानास्त्रवा एते त्रयः शेषास्तु सास्त्रवाः ॥ ३१ ॥

सवितर्कविचारा हि पञ्चविज्ञानधातवः ।
अन्त्यास्त्रयस्त्रिप्रकाराः शेषा उभयवर्जिताः ॥ ३२ ॥

निरूपणानुस्मरणविकल्पेनाविकल्पकाः ।
तौ प्रज्ञा मानसी व्यग्रा स्मृतिः सर्वेव मानसी ॥ ३३ ॥

सप्त सालम्बनाश्चित्तधातवोऽर्धं च धर्मतः ।
नवानुपात्तास्ते चाष्टौ शब्दश्चान्ये नव द्विधा ॥ ३४ ॥

स्पष्टव्यं द्विविधं शेषा रूपिणो नव भौतिकाः ।
धर्मधात्वेकदेशश्च सञ्चिता दश रूपिणः ॥ ३५ ॥

छिनत्ति छिद्यते चैव बाह्यं धातुचतुष्टयम् ।
दह्यते तुलयत्येवं विवादो दग्धतुल्ययोः ॥ ३६ ॥

विपाकजौपचयिकाः पञ्चाध्यात्मं विपाकजाः ।
 न शब्दोऽप्रतिधा अष्टौ नैष्यन्दिकविपाकजाः ॥ ३७ ॥
 त्रिधान्ये द्रव्यवानेकः क्षणिकाः पञ्चिमास्त्रयः ।
 चक्षुर्विज्ञानधात्वोः स्यात् पृथग्लाभः सहापि च ॥ ३८ ॥
 द्वादशाध्यात्मिका हित्वा रूपादीन् धर्मसंज्ञकः ।
 सभागस्तत्सभागाश्च शेषा यो न स्वकर्मकृत् ॥ ३९ ॥
 दश भावनया हेयाः पञ्च चान्त्यास्त्रयस्त्रिधा ।
 न दृष्टिहेयमक्लिष्टं न रूपं नाप्यषष्ठजम् ॥ ४० ॥
 चक्षुश्च धर्मधातोश्च प्रदेशो दृष्टिरष्टधा ।
 पञ्चविज्ञानसहजा धीर्न दृष्टिरतीरणात् ॥ ४१ ॥
 चक्षुः पश्यति रूपाणि सभागं न तदाश्रितम् ।
 विज्ञानं दृश्यते रूपं न किलान्तरितं यतः ॥ ४२ ॥
 उभाभ्यामपि चक्षुर्भ्यां पश्यति व्यक्तदर्शनात् ।
 चक्षुःश्रोत्रमनोऽप्राप्तविषयं त्रयमन्यथा ॥ ४३ ॥
 त्रिभिर्ग्राणादिभिस्तुल्यविषयग्रहणं मतम् ।
 चरमस्याश्रयोऽतीतः पञ्चानां सहजश्च तैः ॥ ४४ ॥
 तद्विकारविकारित्वादाश्रयाश्चक्षुरादयः ।
 अतोऽसाधारणत्वाश्च विज्ञानं तैर्निरुच्यते ॥ ४५ ॥
 न कायस्याधरं चक्षुरूर्ध्वं रूपं न चक्षुषः ।
 विज्ञानं चास्य रूपं तु कायस्योभे च सर्वतः ॥ ४६ ॥
 तथा श्रोत्रं त्रयाणां तु सर्वमेव स्वभूमिकम् ।
 कायविज्ञानमधरस्वभूम्यनियतं मनः ॥ ४७ ॥
 पञ्च बाह्या द्विविज्ञेया नित्या धर्मा असंस्कृताः ।
 धर्मार्धं इन्द्रियं ये च द्वादशाध्यात्मिकाः स्मृताः ॥ ४८ ॥
 अभिधर्मकोशे प्रथमं कोशस्थानं समाप्तमिति ।

ललितविस्तरे

कुलपरिशुद्धिपरिवर्तस्तृतीयः

इति हि भिक्षवो बोधिसत्त्व एवं धर्मकालसंचोदितः संस्ततो महाविमानान्निष्क्रम्य धर्मोच्चयो नाम महाप्रासादो यत्र निषद्य बोधिसत्त्वस्तुषितेभ्यो देवेभ्यो धर्मं देशयति स्म, तं बोधिसत्त्वोऽभिरोहति स्म, अभिरुह्य च सुधर्मे सिंहासने निषीदति स्म। अथ ये देवपुत्रा बोधिसत्त्वस्य सभागाः समयानसंप्रस्थितास्तेऽपि तमेव प्रासादमभिरोहन्ति स्म। ये च दशदिक्संनिपतिता बोधिसत्त्वाः सभागचरिता बोधिसत्त्वस्य देवपुत्राश्च, तेऽपि तं प्रासादमभिरुह्य यथाप्रत्यर्हेषु सिंहासनेषु स्वकस्वकेषु निषीदन्ति स्म अपगताप्सरोगणा अपगतप्राकृतदेवपुत्राः समानाध्याशयपरिवारा अष्टषष्टिकोटिसहस्रपरिवाराः^१ ॥

इति हि भिक्षवो द्वादशभिर्वर्षैर्बोधिसत्त्वो मातुः कुक्षिमवक्रमिष्यतीति ॥

अथ शुद्धावासकायिका देवपुत्रा जम्बुद्वीपमागत्य दिव्यं वर्णमन्तधप्यि^२ ब्राह्मणवेपेण ब्राह्मणान् वेदानध्यापयन्ति स्म। यस्यैवरूपा^३ गर्भावक्रान्तिर्भवति, स द्वात्रिंशता महापुरुषलक्षणैः समन्वागतो भवति। यैः समन्वागतस्य द्वे गती भवतो न तृतीया। सचेदगारमध्यावसति, राजा भवति चक्रवर्ती चतुरङ्गो विजितवान् धार्मिको धर्मराजः सप्तरत्नसमन्वागतः। तस्येमानि सप्त रत्नानि भवन्ति। तद्यथा—चक्ररत्नं हस्तिरत्नं अश्वरत्नं स्त्रीरत्नं मणिरत्नं गृहपतिरत्नं परिणायकरत्नमेव सप्तमम् ॥

कथंरूपेण राजा चक्रवर्ती चक्ररत्नेन समन्वागतो भवति? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य तदेव पोषधेयं च^४ पञ्चदश्यां शिरःस्नातस्योपवासोषितस्योपरिप्रासादतलगतस्य स्नानागारपरिवृतस्य पूर्वस्यां दिशि दिव्यं चक्ररत्नं प्रादुर्भवति। सहस्रारं सनेमिकं सनाभिकं सुवर्णवर्णकर्मालंकृतं सप्ततालमुच्चैः समन्ताद् दृष्ट्वान्तःपुरं राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य तद्दिव्यं चक्ररत्नमेव^५ भवति। श्रुतं खलु मया यस्य किल राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य तदेव पोषधेयं पञ्चदश्यां शिरःस्नातस्योपवासोषितस्योपरिप्रासादतलगतस्य स्नानागारपरिवृतस्य पूर्वस्यां दिशि दिव्यं चक्ररत्नं प्रादुर्भवति, स भवति राजा चक्रवर्ती। नूनमहं राजा चक्रवर्ती यन्वहं^६ दिव्यं चक्ररत्नं मीमांसयेयम्। अथ राजा क्षत्रियो मूर्धाभिषिक्त एकांसमुत्तरासङ्गं कृत्वा दक्षिणजानुमण्डलं पृथिव्यां प्रतिष्ठाप्य दक्षिणेन पाणिना तद्दिव्यं चक्ररत्नं प्रार्थयेदेवं चावेदयेत्—प्रवर्तयस्व भट्ट^७ दिव्यं चक्ररत्नं धर्मेण माधर्मेण। अथ तद्दिव्यं चक्ररत्नं राज्ञा क्षत्रियेण मूर्धाभिषिक्तेन प्रवर्तितं सम्यगेव ऋद्धौ^८ विहायसा पुर्वेण व्रजति। अन्वेति राजा चक्रवर्ती सार्धं चतुरङ्गेण बलकायेन। यत्र च^९ पृथिवीप्रदेशे तद्दिव्यं चक्ररत्नं संतिष्ठते, तत्र राजा क्षत्रियो मूर्धाभिषिक्तो वासं कल्पयति सार्धं चतुरङ्गेण बलकायेन। अथ ये^{१०} ते भवन्ति पूर्वस्यां दिशि राजानो मण्डलिनः, ते रूप्यपात्री वा^{११} सुवर्णचूर्णपरिपूर्णायादाय स्वर्णपात्री वा रूप्यचूर्णपरिपूर्णायादाय

१. R परिवारा इति for वाराः, २. R अन्तर्धाय for धाप्य, ३. R एवरूपा for एवरूपा, ४. R om. च., ५. R वर्ण for वर्ण, ६. R मेवं for मेव, ७. योन्वहं for यन्वहं, ८. R भवः for भट्ट, ९. R ऋद्धये for ऋद्धौ, १०. R om. च., ११. R ये ये for ये ते, १२. R om. वा।

राजानं चक्रवर्तिनं प्रत्युत्तिष्ठन्ति—एहि देव स्वागतं देवाय, इदं देवस्य राज्यमृद्धं च स्फीतं च क्षेमं च सुभिक्षं च रमणीयं चाकीर्णबहुजनमनुष्यं च। अध्यावसतु देव स्वकं विजितमनुप्राप्तम्। एवमुक्ते राजा क्षत्रियो मूर्धाभिषिक्तस्त्राता तान्^१ राज्ञो मण्डलिन एतदवोचत्—कारयन्तु भवन्तः स्वकानि राज्यानि धर्मेण। हन्त भवन्तो मा प्राणिनं घातयिष्यथ, मादत्तादास्यथ^२, मा कामेषु मिथ्या चरिष्यथ, मा मृषा^३ वक्ष्यथ, यावन्मा मे विजिते अधर्ममुत्पद्यते, माधर्मचारिणो रोचेथ^४। एवं खलु राजा क्षत्रियो मूर्धाभिषिक्तः पूर्वा दिशं विजयति। पूर्वा दिशं विजितः^५ पूर्वं समुद्रमवगाह्य पूर्वं समुद्रमवतरति। पूर्वं समुद्रमवतीर्य सम्यगेव ऋद्ध्या विहायसा दक्षिणेन व्रजति। अन्वेति राजा चक्रवर्ती सार्धं चतुरङ्गेण बलकायेन। पूर्ववदेवं दक्षिणां दिशं विजयति। यथा दक्षिणामेवं^६ पश्चिमामुत्तरां दिशं विजयति। उत्तरां दिशं विजित्य उत्तरसमुद्रमवगाहते। अवगाह्योत्तरात्समुद्रात्प्रत्युत्तरति। प्रत्युत्तीर्य सम्यगेव ऋद्ध्या विहायसा राजधानीमागत्योपरि अन्तःपुरद्वारेऽक्षतमेवास्थात्। एवंप्रकारेण राजा क्षत्रियो मूर्धाभिषिक्तश्चक्रवर्त्तेन समन्वागतो भवति॥

कथंरूपेण राजा चक्रवर्ती हस्तिरत्नेन समन्वागतो भवति? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववद्धस्तिरत्नमुत्पद्यते। सर्वश्वेतं सप्ताङ्गसुप्रतिष्ठितं^७ स्वर्णचूडकं स्वर्णध्वजं स्वर्णालंकारं^८ हेमजालप्रतिच्छत्रं ऋद्धिमन्तं विहायसा गामिनं विकुर्वणाधर्मिणं^९ यदुत बोधिर्नाम नागराजा।^{१०} यदा च राजा क्षत्रियो मूर्धाभिषिक्तस्तद्धस्तिरत्नं मीमांसितुकामो भवति, अथ सूर्यस्याभ्युदगमनवेलायां तद्धस्तिरत्नमभिरुह्य इमामेव महापृथिवीं समुद्रपरिखां समुद्रपर्यन्तां समन्ततोऽन्वाहिण्ड्य राजधानीमागत्य^{११} प्रशासनरतिः प्रत्यनुभवति। एवंप्रकारेण राजा चक्रवर्ती हस्तिरत्नेन समन्वागतो भवति॥

कथंरूपेण राजा चक्रवर्ती अश्वरत्नेन समन्वागतो भवति? अथ राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववदश्वरत्नमुत्पद्यते। सर्वनीलं^{१२} कृष्णशिरसं मुञ्जकेशमादृतवदनं स्वर्णध्वजं स्वर्णालंकारं हेमजालप्रतिच्छत्रं ऋद्धिमन्तं विहायसा गामिनं विकुर्वणाधर्मिणं^{१३} यदुत बालाहको^{१४} नामाश्वराजम्। यदा च^{१५} राजा क्षत्रियो मूर्धाभिषिक्तोऽश्वरत्नं मीमांसितुकामो भवति, अथ सूर्यस्याभ्युदगमनवेलायामश्वरत्नमभिरुह्य^{१६} इमामेव महापृथ्वीं समुद्रपरिखां समुद्रपर्यन्तां समन्ततोऽन्वाहिण्ड्य राजधानीमागत्य प्रशासनरतिः प्रत्यनुभवति। एवंप्रकारेण राजा चक्रवर्ती अश्वरत्नेन समन्वागतो भवति॥

कथंरूपेण राजा चक्रवर्ती मणिरत्नेन समन्वागतो भवति? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववन्मणिरत्नमुत्पद्यते शुद्धनीलवैडूर्यमष्टांशं^{१७} सुपरिकर्मकृतम्। तस्य खलु पुनर्मणिरत्नस्याभया सर्वमन्तःपुरमवभास्येन^{१८} स्फुटं भवति। यदा च राजा क्षत्रियो मूर्धाभिषिक्तस्तं मणिरत्नं मीमांसितुकामो भवति, अथ रात्र्यामर्धरात्रसमयेऽन्धकारतमिस्रायां तं मणिरत्नं ध्वजाग्रे उल्लापयित्वा^{१९} उद्यानभूमिं निर्याति सुभूमिदर्शनाय। तस्य^{२०} खलु पुनर्मणिरत्नस्याभया सर्वावन्तं

१. R om. तान्, २. R मा दत्ता दास्तथ for मादत्तादास्यथ, ३. L मृषा for मृषा, ४. R रोचेथ for रोचेथ, ५. R विजित्य for विजितः, ६. R दक्षिणमिव for दक्षिणामेव, ७. R सप्ताङ्ग. for सप्ताङ्ग, ८. R लंकारहेम for लंकारं हेम, ९. R विकुर्वणाधर्मिणं for विकुर्वणा, १०. R नागराजो, ११. R स्वराज for राज, १२. R नील for नीलं, १३. R विकुर्वणा for विकुर्वणा, १४. R बालाहकं for बालाहको, १५. R om. च., १६. R सूर्यस्याभ्युदगमन for सूर्यस्याभ्युदगमनं, १७. R वैडूर्य for वैडूर्य, १८. R अवभास्येव for अवभास्येन, १९. R उत्थाप for उल्लाप, २०. R यस्य twice.

चतुरङ्गबलकायमवभासेन स्फुटीभवति सामन्तेन योजनम् । ये खलु पुनस्तस्य^१ मणिरत्नस्य सामन्तके मनुष्याः प्रतिवसन्ति, ते तेनावभासेनास्फुट^२ समाना अन्योन्यं संजानन्ति, अन्योन्यं पश्यन्ति, अन्योन्यमाहुः—उत्तिष्ठ भद्रमुखाः कर्मान्तानि कारयत, आपणानि प्रसारयत, दिवा मन्यामहे सूर्यमभ्युदगतम् । एवंरूपेण^३ राजा क्षत्रियो मूर्धाभिषिक्तो मणिरत्नेन समन्वागतो भवति ॥

कथंरूपेण राजा चक्रवर्ती स्त्रीरत्नेन समन्वागतो भवति ? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववत्स्त्रीरत्नमुत्पद्यते । सदृशी क्षत्रिया नातिदीर्घा नातिह्रस्वा नातिस्थूला नातिकृशा नातिगौरी नातिकृष्णा अभिरूपा प्रासादिका दर्शनीया । तस्याः सर्वरोमकूपेभ्यश्चन्दनगन्धं प्रवाति, मुखाच्चोत्पलगन्धं प्रवाति । काचिलिन्दिकसुखसंस्पर्शा । शीतलकाले चास्या उष्णसंस्पर्शानि गात्राणि भवन्ति, उष्णकाले च शीतसंस्पर्शानि । सा राजानं चक्रवर्तिनं मुक्त्वा नान्यस्मिन् मनसापि रागं करोति किं पुनः कायेन । एवंरूपेण राजा चक्रवर्ती स्त्रीरत्नेन समन्वागतो भवति ॥

कथंरूपेण राजा चक्रवर्ती गृहपतिरत्नेन समन्वागतो भवति ? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववद् गृहपतिरत्नमुत्पद्यते पण्डितो व्यक्तो मेधावी दिव्यचक्षुः । स तेन दिव्यचक्षुषा सामन्तेन योजनं सस्वामिकानि निधानानि पश्यति, अस्वामिकानि^४ निधानानि^५ पश्यति । स यानि तानि भवन्ति अस्वामिकानि, तै राज्ञश्चक्रवर्तिनो धनेन करणीयं करोति । एवंरूपेण राजा चक्रवर्ती गृहपतिरत्नेन समन्वागतो भवति ॥

कथंरूपेण राजा चक्रवर्ती परिणायकरत्नेन समन्वागतो भवति ? इह राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य पूर्ववत्परिणायकरत्नमुत्पद्यते पण्डितो^६ व्यक्तो मेधावी । राज्ञश्चक्रवर्तिनश्चिन्तितमात्रेण^७ उद्योजयितव्यं सेनामुद्योजयति स्म । एवंरूपेण राजा चक्रवर्ती परिणायकरत्नेन समन्वागतो भवति । एभिः सप्तरत्नैः समन्वागतो भविष्यति । भवति^८ चास्य पुत्रसहस्रं शूराणां वीराणां वराङ्गरूपिणां परसैन्यप्रमर्दकानाम् । स इमां महापृथिवीं^९ ससागरपर्यन्तामखिलामकण्टकामदण्डे-नाशस्त्रेणाभिनिर्जित्याध्यासयति । सचेदगारादनगारिकां प्रव्रजिष्यति, वान्तछन्दरागो नेता अनन्यदेवः शास्ता देवानां च मनुष्याणां चेति ॥

तथा^{१०} अन्येऽपि देवपुत्रा जम्बुद्वीपमागत्य प्रत्येकबुद्धेभ्य आरोचयन्ति स्म—रिञ्जित मार्षा बुद्धक्षेत्रम् । इतो द्वादशवत्सरे बोधिसत्वो मातुः कुक्षिमवक्रमिष्यति ॥

तेन खलु पुनर्मिक्षवः समयेन राजगृहे महानगरे गोलाङ्गुलपरिवर्तने^{११} पर्वते मातङ्गो नाम प्रत्येकबुद्धो विहरति स्म । स तं शब्दं श्रुत्वा कर्दम इव शिलायां प्रस्थाय^{१२} विहायसा सप्ततालमात्रमत्युदगम्य च तेजोधातुं समापद्योल्केव परिनिर्वाणोऽयम् ।^{१३} यत्तस्य पित्तश्लेष्मस्त्राय्वस्थिमांसरुधिरं चासीत्, तत्सर्वं तेजसा पर्यवदानमगच्छत् । शुद्धशरीराण्येव भूमौ प्रापतन् । अद्यापि च तानि ऋषिपदान्येव संज्ञायन्ते ॥

तेन खलु पुनर्मिक्षवः समयेन वाराणस्यां^{१४} ऋषिपतने^{१५} मृगदावे पञ्च प्रत्येकबुद्धशतानि विहरन्ति स्म । तेऽपि तं शब्दं श्रुत्वा विहायसा सप्ततालमात्रमत्युदगम्य तेजोधातुं समापद्योल्केव

१. R om. पुनस्, २. R आस्फुटं मासं for आस्फुट समाना, ३. R om. रूपेण, ४. R सम्वामिकानि for अस्वा, ५. R om. from निधानानि upto अस्वामिकानि, ६. R om. पण्डितो, ७. R मात्रेणोद्योजयितव्यां for मात्रेण उद्योजयितव्यं, ८. R om. भवति, ९. R महापृथ्वी, १०. R अद्यान्ये for तथान्ये, ११. R गोलीगुल for गोलाङ्गुल, १२. R प्रस्थाय, १३. R परिनिर्वाति स्म for परिनिर्वाणोऽयम्, १४. R वाराणस्या, १५. R ऋषिपतने for पतने ।

परिनिर्वान्ति^१ स्म । यत्तेषां पित्तश्लेष्ममांसास्थिस्रायुरुधिरं चाभूत्, तत्सर्वं तेजसा पर्यवदानमगच्छत् । शुद्धशरीराण्येव^२ भूमौ प्रापतन् । अस्मिन्नृषयः^३ पतिता इति तस्मात्प्रभृति^४ ऋषिपतनसंज्ञोदपादि^५ । अभयदत्ताश्च तस्मिन् मृगाः प्रतिवसन्ति इति तदग्रेण मृगदावस्य मृगदाव^६ इति संज्ञोदपादि ॥

इति हि भिक्षवो बोधिसत्त्वस्तुषितवरभवनस्थश्चत्वारि महाविलोकितानि विलोकयति स्म । कतमानि चत्वारि ? तद्यथा—कालविलोकितं द्वीपविलोकितं देशविलोकितं कुलविलोकितम्^७ ॥

किं कारणं^८ भिक्षवो बोधिसत्त्वः कालविलोकितं विलोकयति स्म ? न बोधिसत्त्व आदिप्रवृत्ते लोके सत्त्वसंवर्तनीकालसमये मातुः कुक्षिमवक्रामति, अथ तर्हि यदा व्यक्तो लोकः सुस्थितो भवति, जाति प्रज्ञायते, जरा प्रज्ञायते, व्याधि प्रज्ञायते, मरणं प्रज्ञायते, तदा बोधिसत्त्वो मातुः कुक्षिमवक्रामति ॥

किं कारणं बोधिसत्त्वो द्वीपविलोकितं विलोकयति स्म ? न बोधिसत्त्वा प्रत्यन्तद्वीपा^९ उपपद्यन्ते, न पूर्वविदेहे, नापरगोदानीये, न चोत्तरकुरौ । अथ तर्हि जम्बुद्वीप एवोपपद्यन्ते ॥

किं कारणं भिक्षवो बोधिसत्त्वो देशविलोकितं विलोकयति स्म ? न बोधिसत्त्वाः प्रत्यन्तजनपदेषूपपद्यन्ते^{१०}, येषु मनुष्या^{११} अन्धजात्या जडा एडमूकजातीया अभव्याः सुभाषितदुर्भाषितानामर्थं ज्ञातुम् । अथ तर्हि बोधिसत्त्वा मध्यमेष्वेव जनपदेषूपपद्यन्ते ॥

किं कारणं^{१२} भिक्षवो बोधिसत्त्वः कुलविलोकितं विलोकयति स्म ? न बोधिसत्त्वा हीनकुलेषूपपद्यन्ते चण्डालकुलेषु वा वेणुकारकुले वा रथकारकुले वा पुष्कसकुले^{१३} वा । अथ तर्हि कुलद्वये एवोपपद्यन्ते ब्राह्मणकुले क्षत्रियकुले च । तत्र यदा ब्राह्मणगुरुको लोको भवति, तदा ब्राह्मणकुले उपपद्यन्ते । यदा क्षत्रियगुरुको लोको भवति, तदा क्षत्रियकुले उपपद्यन्ते । एतर्हि भिक्षवः क्षत्रियगुरुको लोकः^{१४} । तस्माद्बोधिसत्त्वाः क्षत्रियकुले उपपद्यन्ते । तमर्थं^{१५} च संप्रतीत्य बोधिसत्त्वस्तुषितवरभवनस्थश्चत्वारि महाविलोकितानि विलोकयति स्म ॥

एवं चावलोक्य तूष्णीमभूत् । इति हि भिक्षवस्ते देवपुत्राः बोधिसत्त्वस्यान्योन्यं परिपृच्छन्ति स्म—कतमस्मिन् कुलरत्ने कियद्रूपायां जनन्यां बोधिसत्त्वः प्रतिष्ठतेति । तत्र केचिदाहुः—इदं वैदेहीकुलं मगधेषु जनपदेषु ऋद्धं च स्फीतं^{१६} च क्षेमं सुभिक्षं च । इदं प्रतिरूपमस्य बोधिसत्त्वस्य गर्भस्थानम् । अपरे त्वाहुः—न तत्प्रतिरूपम् । तत्कस्मात् ? तथा हि—तत्र मातृशुद्धं पितृशुद्धं अप्लुतं^{१७} चञ्चलमनवस्थितं परित्तपुण्याभिष्यन्दितं^{१८} न विपुलपुण्याभिषिक्तं सत्कुलप्रदेशोपचारं नोद्यानसरस्तडागाकीर्णं कर्वटमिव^{१९} प्रत्यन्तवासम् । तेन न तत्प्रतिरूपम् ॥

अपरे त्वाहुः—इदं पुनः कौशलकुलं महाबाहनं च महापरिवारं च महाधनं च । तत्प्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति । अपरेऽप्याहुः^{२०}—तदप्यप्रतिरूपम् । तत्कस्माद्देतोः ? तथा हि—कौशलकुलं मातङ्गच्युत्युपपन्नं न मातृपितृशुद्धम् । हीनाधिमुक्तिकं न च कुलोदितं न चापरिमितधनरत्नधिसमुत्थितम् । तेन न तत्प्रतिरूपम् ॥

१. R परिनिर्वान्ति for परिनिर्वान्ति, २. R च्छुद्धुद्ध for च्छुद्ध, ३. R प्रापतन् तस्मिन् for प्रापतन् अस्मिन्, ४. R पतन for पतन, ५. R संज्ञोदपादिता for संज्ञोदपादि, ६. R मृगदावो twice, ७. After विलोकिहम् R adds च., ८. R किं कारणं हि, ९. R प्रत्यन्तद्वीपेषु for द्वीपा, १०. R om. उपपद्यन्ते येषु, ११. L मनुष्यान्धत्वा for मनुष्या अन्धजात्या, १२. R किं कारणं हि, १३. R पुष्कस् for पुष्कस्, १४. R om. लोकः, १५. L समर्थ for तमर्थ, १६. R स्फीतक्षेम, १७. R अप्लुतं for अप्लुतं, १८. R परिशुष्यत्पुण्यकं for परित्तपुण्याभिष्यन्दितं, १९. R कर्वटमिव, २०. R अपरे त्वाहुः ।

अपरे त्वाहुः^१—इदं वंशराजकुलं ऋद्धं च स्फीतं च क्षेमं च सुमिक्षं च। इदं प्रतिरूपमस्य बोधिसत्त्वस्य गर्भस्थानमिति। अपर एवमाहुः—इदमप्यप्रतिरूपम्। किं कारणम्? तथाहि—वंशराजकुलं प्राकृतं च चण्डं च न चोज्ज्वलिततेजसं परपुरुषजन्मावृतं च न मातृपितृस्वतेजःकर्माभिनिर्वृतं^२ च। उच्छेदवादी च तत्र राजा। तेन तदप्यप्रतिरूपम्॥

अपरेप्याहुः^३—इयं वैशाली महानगरी ऋद्धा च स्फीता च क्षेमा च सुभिक्षा च रमणीया चाकीर्णबहुजनमनुष्या च वितर्दिनिर्युहतोरणगवाक्षहर्म्यकूटागारप्रासादतलसमलंकृता च पुष्पवाटिकावनराजिसंकुसुमिता च अमरभवनपुरप्राकाश्या। सा प्रतिरूपास्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति। अपर आहुः—साप्यप्रतिरूपा। किं कारणम्? तथा हि—तेषां नास्ति परस्परन्यायवादिता, नास्ति धर्माचरणम्, नोच्चमध्यवृद्धज्येष्ठानुपालिता। एकैक एव मन्यते—अहं राजा, अहं राजेति। न च कस्यचिच्छिष्यत्वमभ्युपगच्छति न धर्मत्वम्। तेन साप्यप्रतिरूपा॥

अपरे त्वेवमाहुः—इदं प्रद्योतकुलं^४ महाबलं च महावाहनं च परचमूशिरसि विजयलब्धं च। तत्प्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति। अपरे त्वेवमाहुः—तदप्यप्रतिरूपम्। किं कारणम्? तथा हि—ते चण्डाश्च चपलाश्च रौद्राश्च परुषाश्च साहसिकाश्च, न च कर्मदर्शिनः^५। तेन तदप्यप्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति॥

अपर एवमाहुः—इयं मथुरा नगरी ऋद्धा च स्फीता च क्षेमा च सुभिक्षा चाकीर्णबहुजनमनुष्या च। राज्ञः सुबाहोः कंसकुलस्य^६ शुरसेनेश्वरस्य राजधानिः। सा प्रतिरूपास्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति। अपरे त्वाहुः—साप्यप्रतिरूपा। किं कारणम्? तथाहि—स राजा मिथ्यादृष्टिकुलवंशप्रसूतो दस्युराजा^७। न युज्यते चरमभविकस्य बोधिसत्त्वस्य मिथ्यादृष्टिकुले उपपत्तुम्। तेन साप्यप्रतिरूपा॥

अपरेऽप्याहुः^८—अयं हस्तिनापुरे महानगरे राजा पाण्डवकुलप्रसूतः^९ शुरो वीर्यवान् वराङ्गरूपसंपन्नः परसैन्यप्रमर्दकानां तत्कुलं प्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति। अपरेऽप्याहुः—तदप्यप्रतिरूपम्। किं कारणम्? तथा हि—पाण्डवकुलप्रसूतैः कुलवंशोऽतिव्याकुलीकृतो युधिष्ठिरो धर्मस्य पुत्र इति कथयति, भीमसेनो वायोः, अर्जुन इन्द्रस्य, नकुलसहदेवावश्विनोरिति। तेन तदपि कुलमप्रतिरूपमस्य बोधिसत्त्वस्य गर्भसंस्थानायेति॥

अपर आहुः—इयं मिथिला नगरी अतीव रमणीया मैथिलस्य राज्ञः सुमित्रस्य निवासभूमिः। स राजा प्रभूतहस्त्यश्वरथपदातिबलकायसमन्वितः प्रभूतहिरण्यसुवर्णमणिमुक्तावैडूर्यशङ्खशिलाप्रवालजातरूपरजतवित्तोपकरणः सर्वसामन्तराजाभीतबलपराक्रमो मित्रवान् धर्मवत्सलः। तत्कुलं प्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति। अन्य ऊचुः—तदप्यप्रतिरूपम्^{१०}। अस्त्यसौ राजा सुमित्र एवंगुणयुक्तः, किं त्वतिवृद्धो न समर्थः प्रजामुत्पादयितुमतिबहुपुत्रश्च। तस्मात्तदपि कुलमप्रतिरूपमस्य बोधिसत्त्वस्य गर्भप्रतिसंस्थानायेति॥

एवं मिक्षवस्ते बोधिसत्त्वा देवपुत्राश्च सर्वस्मिन् जम्बुद्वीपे षोडशजानपदेषु यानि कानिचिदुच्चोच्चानि राजकुलानि, तानि सर्वाणि^{११} व्यवलोकयन्तः (तानि) सर्वाणि

१. R अपरेऽप्याहुः^०, २. R 'कर्माभिनिर्वृत II for निर्वृतं, ३. R अपरे स्वाहुः, ४. R प्रद्योतनकुलं for प्रद्योतकुल, ५. R कमदिर्शिनः, ६. R सुरकसकुलस्य for, ७. R दस्यु राजा, ८. R पुनरन्ये त्वाहुः, ९. R 'कुलवंशप्रसूतः, १०. R 'प्रतिरूपमस्ति असौ, ११. R om. सर्वाणि।

सदोषाण्यद्राक्षुः। तेषां चिन्तामनस्कारप्रयुक्तानां ज्ञानकेतुध्वजो नाम देवपुत्रोऽवैवर्तिको बोधाय कृतनिश्चयोऽस्मिन्महायाने। स तां महतीं बोधिसत्त्वदेवपर्यदमेतदवोचत्—एतन्मार्गा एतमेव बोधिसत्त्वमुपसंक्रम्य परिप्रक्ष्यामः^१ कीदृग्गुणसंपन्ने कुले चरमभविको बोधिसत्त्वः प्रत्याजायत इति। साध्विति ते सर्वे कृताञ्जलिपुटा बोधिसत्त्वमुपसंक्रम्य पर्यप्राक्षुः—कीदृग्गुणसंपन्ने सत्पुरुषकुलरत्ने चरमभविको बोधिसत्त्वः प्रत्याजायत इति॥

ततो बोधिसत्त्वस्तं बोधिसत्त्वगणं देवगणं च व्यवलोक्य एतदवोचत्—चतुष्पष्ट्या-
कारैर्मार्गाः^२ संपन्नकुलं^३ भवति यत्र चरमभविको बोधिसत्त्वः प्रत्याजायते। कतमैश्चतुष्पष्ट्या-
कारैः? तद्यथा। अभिज्ञातं^४ च तत्कुलं भवति। अक्षुद्रानुपधाति च तत्कुलं भवति। जातिसंपन्नं
च तत्कुलं भवति। गोत्रसंपन्नं^५ च तत्कुलं भवति। पूर्वपुरुषयुगसंपन्नं च तत्कुलं भवति।
अभिजातपुरुषयुगसंपन्नं च तत्कुलं भवति। अभिलक्षितपुरुषयुगसंपन्नं च तत्कुलं भवति।
महेशाख्यपुरुषयुगसंपन्नं च तत्कुलं भवति। बहुस्त्रीकं च तत्कुलं भवति। बहुपुरुषं च तत्कुलं
भवति। अभीतं च तत्कुलं भवति। अदीनालीनं च तत्कुलं भवति। अलुब्धं च तत्कुलं भवति।
शीलवच्च तत्कुलं भवति। प्रज्ञावच्च^६ तत्कुलं भवति। अमात्यावेक्षितं च तत्कुलं भवति भोगान्^७
परिभुनक्ति।^८ अवन्ध्यशिल्पनिवेशनं^९ च तत्कुलं भवति भोगान् परिभुनक्ति। दृढमित्रं च तत्कुलं
भवति। तिर्यग्योनिगतप्राणानुपरोधकरं च तत्कुलं भवति। कृतज्ञं च कृतवेदितं^{१०} च तत्कुलं
भवति। अच्छन्दामिनं^{११} च तत्कुलं भवति। अदोषगामिनं च तत्कुलं भवति। अमोहगामिनं
च तत्कुलं भवति। अभयगामिनं च तत्कुलं भवति। अनवद्यभीरुं^{१२} च तत्कुलं भवति।
अमोहविहारि च तत्कुलं भवति। स्थूलभिक्षं च तत्कुलं भवति। क्रियाधिमुक्तं च तत्कुलं
भवति। त्यागाधिमुक्तं च तत्कुलं भवति। दानाधिमुक्तं च तत्कुलं भवति। परुषकारमति च
तत्कुलं भवति। दृढविक्रम च तत्कुलं भवति। बलविक्रमं च तत्कुलं भवति। श्रेष्ठविक्रमं
च तत्कुलं भवति। ऋषिपूजकं च तत्कुलं भवति। देवतापूजकं च तत्कुलं भवति। चैत्यपूजकं
च तत्कुलं भवति। पूर्वप्रेतपूजकं च तत्कुलं भवति। अप्रतिबद्धवैरं च तत्कुलं भवति।
दशदिग्विधुष्टशब्दं च तत्कुलं भवति। महापरिवारं च तत्कुलं भवति। अभेद्यपरिवारं च तत्कुलं
भवति। अनुत्तरपरिवारं च तत्कुलं भवति। कुलज्येष्ठं च तत्कुलं भवति। कुलश्रेष्ठं च तत्कुलं
भवति। कुलवशिष्टाप्राप्तं च तत्कुलं भवति। महेशाख्यं च तत्कुलं भवति। मातृज्ञं च तत्कुलं
भवति। पितृज्ञं च तत्कुलं भवति। श्रामण्यं च तत्कुलं भवति। ब्राह्मण्यं च तत्कुलं भवति।
प्रभूतधनधान्यकोषकोष्ठागारं च तत्कुलं भवति। प्रभूतहिरण्यसुवर्णमणिमुक्ताजातरूपरजतवित्तोपकरणं
च तत्कुलं भवति। प्रभूतहस्त्यश्वोष्ट्रगवेडकं च तत्कुलं भवति। प्रभूतदासीदासकर्मकरपौरुषेयं
च तत्कुलं भवति। दुष्प्रधर्षं च तत्कुलं भवति। सर्वार्थसिद्धं च तत्कुलं भवति। चक्रवर्तिकुलं
च तत्कुलं भवति। पूर्वकुशलमूलसहायोपचितं च तत्कुलं भवति। बोधिसत्त्वकुलकुलोदितं च
तत्कुलं भवति। अनवद्यं च तत्कुलं भवति सर्वजातिवाददोषैः सदेवके लोके समारके सब्रह्मके

१. R प्रच्छामः for परिप्रक्ष्यामः, २. R मार्गैः for मार्गाः, ३. R संपन्नं for संपन्नं, ४. R अतिज्ञातं
for अभि, ५. R om. गांवसंपन्नं च तत्कुलं भवति, ६. R व्रतवच्च for प्रज्ञावच्च, ७. R om. भोगान्
परिभुनक्ति, ८. L अवन्ध्य for अवन्ध्य, ९. R निवेशितं for निवेशनं, १०. Om. कृतवेदितं च,
११. R स्वच्छन्दं for अच्छन्दं, १२. R भिक्षु for भीरु।

सश्रमणब्राह्मणिकायां प्रजायाम्। एभिर्मार्षाश्चितुष्षष्ट्याकारैः^१ समन्वागतं च तत्कुलं भवति यस्मिंश्चरमः^२ भविको बोधिसत्त्व उत्पद्यते ॥

द्वात्रिंशता मार्षा गुणाकारैः समन्वागता सा स्त्री भवति यस्याः स्त्रियाश्चरमभविको बोधिसत्त्वः कुक्षाववक्रामति। कतमैर्द्वात्रिंशता? यदुत अभिज्ञातायां^३ स्त्रियां कुक्षौ चरमभविको बोधिसत्त्वोऽवक्रामति। अभिलक्षितायां^४ अच्छिद्रोपचाराया जातिसंपन्नायाः कुलसंपन्नाया रूपसंपन्नाया नामसंपन्नाया आरोहपरिणाहसंपन्नाया अप्रसूतायाः शीलसंपन्नायाः त्यागसंपन्नायाः स्मितमुखायाः^५ प्रदक्षिणग्राहिण्या व्यक्ताया विनीताया विशारदाया^६ बहुश्रुतायाः पण्डिताया अशठाया अमायाविन्या अक्रोधनाया अपगतेर्ष्याया अमत्सराया अचञ्चलाया अचपलाया अमुखरायाः क्षान्तिसौरभ्यसंपन्नाया ह्यपत्राप्यसंपन्नाया मन्दरागद्वेषमोहाया अपगतमातृग्रामदोषायाः पतिव्रतायाः सर्वाकारगुणसंपन्नायाः स्त्रियाः कुक्षौ चरमभविको बोधिसत्त्वोऽवक्रामति। एभिर्मार्षा द्वात्रिंशताकारैः समन्वागता सा स्त्री यस्याः स्त्रियाः कुक्षौ चरमभविको बोधिसत्त्वोऽवक्रामति ॥

न खलु पुनर्मार्षाः कृष्णपक्षे बोधिसत्त्वो मातुः कुक्षाववक्रामति, अपि तु शुक्लपक्षे। एवं पञ्चदश्यां पूर्णिमायां पुष्यनक्षत्रयोगे पोषधपरिगृहीताया मातुः कुक्षौ चरमभविको बोधिसत्त्वोऽवक्रामति ॥

अथ खलु ते बोधिसत्त्वास्ते च^७ देवपुत्रा बोधिसत्त्वस्यान्तिकादिमामेवरूपां कुलपरिशुद्धिं मातृपरिशुद्धिं च श्रुत्वा चिन्तामनस्कारा अभूवन्। कतमं कुलं एवंगुणसमन्वागतं भवेद्यावद्विधमनेन सत्पुरुषेण निर्दिष्टम्? तेषां चिन्तामनस्कारप्रयुक्तानामेतदभूत्—इदं खल्वपि शाक्यकुलं ऋद्धं च स्फीतं च क्षेमं च सुभिक्षं च रमणीयं चाकीर्णबहुजनमनुष्यं च। राजा शुद्धोदनो मातृशुद्धः पितृशुद्धः पत्नीशुद्धो^८ऽपरिकृष्टसंपन्नायाः स्वाकारसुविज्ञापकः पुण्यतेजस्तेजितो महासंमतकुले^९ प्रसूतश्चक्रवर्तिवंशकुलकुलोदितोऽपरिमितधननिधिरत्नसमन्वागतः कर्मदृक् विगतपापदृष्टिकश्च। सर्वशाक्यविषये चैकराजा^{१०} पूजितो मानितः श्रेष्ठिगृहपत्यमात्यपारिषद्यानां प्रासादिको दर्शनीयो नातिवृद्धो नातितरुणोऽभिरूपः^{११} सर्वगुणोपेतः शिल्पज्ञः कालज्ञ आत्मज्ञो धर्मज्ञस्तत्त्वज्ञो लोकज्ञो लक्षणज्ञो धर्मराजो धर्मेणानुशास्ता अवरोपितकुशलमूलानां च सत्त्वानां कपिलवस्तु-महानिलयः। येऽपि तत्रोपपन्नास्तेऽपि तत्स्वभावा एव। राज्ञश्च शुद्धोदनस्य माया^{१२} नाम देवी सुप्रबुद्धस्य शाक्याधिपतेर्दुहिता नवतरुणी रूपयौवनसंपन्ना अप्रसूता अपगतपुत्रदुहितुका सुरूपा सलेख्यविचित्रेव दर्शनीया देवकन्येव सर्वालंकारभूषिता अपगतमातृग्रामदोषा सत्यवादिन्यकर्कशा अपरूपा अचपलानवद्या कोकिलस्वरा अप्रलापिनी मधुरप्रियवादिनी व्यपगताखिलक्रोध-मदमानदर्पप्रतिघा अनीर्षुका कालवादिनी त्यागसंपन्ना शीलवती पतिसंतुष्टा पतिव्रता परपुरुषचिन्तामनस्कारापगता समसंहतशिरःकर्णनासा^{१३} भ्रमरवरसदृशकेशी सुललाटी सुभूर्व्यपगभ्रुकुटिका स्मितमुखी पूर्वाभिलापिनी श्लक्ष्णमधुरवचना प्रदक्षिणग्राहिणी ऋज्वी अकुटिला अशठा अमायाविनी ह्यपत्राप्यसंपन्ना अचपला अचञ्चला अमुखरा अविकीर्णवचना मन्दरागद्वेषमोहा क्षान्तिसौरभ्यसंपन्ना करचरणनयनस्वारक्षितबुद्धिः मृदुतरुणहस्तपादा

१. R मार्षाः for मार्षाः, २. R यस्या for यस्मिन्, ३. R अभिज्ञातायाः स्त्रियाः, ४. R अभिलक्षिताया for अभिलक्षिताया, ५. R स्मितमुख्याः for मुख्याः, ६. L विशालदायाः, ७. R om. च, ८. R परिशुद्धो for पत्नीशुद्धो, ९. महत्संमत for महासंमत, १०. R चैको राजा, ११. R इतिरूपः for अभिरूपः, १२. R मायादेवी for माया नाम देवी, १३. L समसंहत for समसंहत।

काचिलिन्दिकसुखसंस्पर्शा^१ नवनलिनेन्दीवरपत्रसुविशुद्धनयना रक्ततुङ्गनासा^२ सुप्रतिष्ठिताङ्गी
सेन्द्रायुधमिव यष्टिः सुविनीता सुविभक्ताङ्गप्रत्यङ्गा अनिन्दिताङ्गी बिम्बोष्ठी चारुदशना अनुपूर्वग्रीवा
स्वलंकृता सुमना वार्षिकी सुविशुद्धदर्शना सुविनीतांसा अनुपूर्वसुजातबाहुध्यापोदरी अनुपहतपार्श्वा
गम्भीरनाभिमण्डला वृत्तसुविस्तीर्णरक्षणकठिनकटिर्वज्रसंहननकल्पसदृशमात्रा गजभुज-
समसमाहितसदृशोरू ऐणेयमृगसदृशजङ्घा^३ लाक्षारससदृशपाणिपादा जगति नयनाभिरम्या^४
अप्रतिहतचक्षुरिन्द्रिया मनापप्रियदर्शना स्त्रीरत्नरूपप्रतिविशिष्टा मायानिर्मितमिव बिम्बं मायानामसंकेता^५
कलाविचक्षणा नन्दन इवाप्सरःप्रकाशा शुद्धोदनस्य महाराजस्यान्तःपुरमध्यगता । सा प्रतिरूपा
बोधिसत्त्वस्य जननी । या चेयं कुलपरिशुद्धिर्बोधिसत्त्वेनोदाहता, सा शाक्यकुल एव संदृश्यते^६ ॥
तत्रेदमुच्यते—

प्रासादि धर्मोच्चयि^७ सुद्धसत्त्वः

सुधर्मसिंहासनि संनिषण्णः ।

सभागदेवैः परिवारितो ऋषिः

संबोधिसत्त्वेभि महायशोभिः ॥ १ ॥

तत्रोपविष्टान अभूषि चिन्ता^८

कतमत्कुलं शुद्धसुसंप्रजानम् ।

यद्वोधिसत्त्वे प्रतिरूपजन्मे

माता पिता कुत्र च शुद्धभावाः ॥ २ ॥

व्यवलोकयन्तः खलु जम्बुसाह्वयं

यः क्षत्रियो राजकुलो महात्मा ।

सर्वान् सदोषाननुचिन्तयन्तः

शाक्यं कुलं चादृशु^९ वीतदोषम् ॥ ३ ॥

शुद्धोदनो राजकुले कुलीनो

नरेन्द्रवंशे^{१०} सुविशुद्धगात्रः ।

ऋद्धं च स्फीतं च निराकुलं च

सगौरवं^{११} सज्जनधार्मिकं च ॥ ४ ॥

अन्येऽपि सत्त्वाः कपिलाह्वये पुरे

सर्वे सुशुद्धाशय धर्मयुक्ताः ।

उद्यानआरामविहारमण्डिता

कपिलाह्वये शोभति जन्मभूमिः ॥ ५ ॥

सर्वे महानग्र बलैरुपेता

विस्तीर्णहस्ता नवरत्नवन्ति^{१२} ।

१. R काचचिञ्चिक for काचिलिन्दिक, २. R रक्ततुङ्ग for रक्ततुङ्ग, ३. R om. जङ्घा लाक्षारसः,
४. R नयनाभिरम्या, ५. R मायानाम संकेता for संकेता, ६. R दृश्यते for सदृ, ७. R धर्मोच्चय for
०च्चयि, ८. R नशोपविष्टस्य अभूद्धि चिन्ता for the line, ९. L चादृशु for चादृशु, १०. R नरेन्द्रवंशः,
११. L सगौरवां, १२. R विस्तीर्णहस्ता नवरत्नवन्ति for the line.

इष्वस्त्रशिक्षासु^१ च पारमिं गता^२
 न चापरं हिंसिषु जीवितार्थम्^३ ॥ ६ ॥
 शुद्धोदनस्य प्रमदा प्रधाना
 नारीसहस्रेषु हि साग्रप्राप्ता ।
 मनोरमा मायकृतेव बिम्बं
 नामेन सा उच्यति मायादेवी ॥ ७ ॥
 सुरूपरूपा यथ^४ देवकन्या
 सुविभक्तगात्रा शुभनिर्मलाङ्गी ।
 न सोऽस्ति देवो न च मानुषो वा
 यो माय दृष्ट्वाथ लभेत तृप्तिम् ॥ ८ ॥
 न रागरक्ता न च दोषदुष्टा
 श्लक्ष्णा मृदू सा ऋजुस्निग्धवाक्या ।
 अकर्कशा चापरूपा च सौम्या
 स्मितीमुखा सा भ्रुकुटीप्रहीणा ॥ ९ ॥
 ह्रीमा^५ व्यपत्रापिणी धर्मचारिणी
 निर्माण अस्तव्य अचञ्चला च ।
 अनीर्षुका चाप्यशठा अमाया
 त्यागानुरक्ता सहमैत्रचित्ता ॥ १० ॥
 कर्मेक्षिणी मिथ्यप्रयोगहीना
 सत्ये स्थिता कायमनःसुसंवृता ।
 स्त्रीदोषजालं भुवि यत्प्रभूतं
 सर्वं ततोऽस्याः खलु नैव विद्यते ॥ ११ ॥
 न विद्यते कन्य मनुष्यलोके
 गन्धर्वलोकेऽथ च देवलोके ।
 मायाय देवीय समा कुतोऽन्तरी
 प्रतिरूप सा वै जननी महर्षेः ॥ १२ ॥
 जातीशतां पञ्चमनूनकारि
 सा बोधिसत्त्वस्य बभूव माता ।
 पिता च शुद्धोदनु तत्र तत्र
 प्रतिरूप तस्माज्जननी गुणान्विता ॥ १३ ॥
 व्रतस्थ^६ सा तिष्ठति तापसीव
 व्रतानुचारी सहधर्मचारिणी ।

१. L शिष्येषु for शिक्षसु, २. R पारगामिनो for पारमिं गता, ३. R स्वजीवितार्थम् for हिंसिषु जीवितार्थम्, ४. R अथ for यथ, ५. R ह्रीणा for ह्रीमा, ६. R व्रते स्थिता for व्रतस्थ सा ।

राज्ञाभ्यनुज्ञात वरप्रलब्धा

द्वात्रिंश मासामव^१ काम सेवहि ॥ १४ ॥

यत्र प्रदेशे स्थिहते निषीदते

शय्यागता च^२ क्रमणं च तस्याः ।

ओभासितो^३ भोति सदेवभागो

आभाय तस्याः शुभकर्मनिष्ठया ॥ १५ ॥

न सोऽस्ति देवासुर मानुषो वा

यो रागचित्तेन समर्थं प्रेक्षितुम् ।

पश्यन्ति मातां दुहितां च सर्वे

ईयपिष्टेष्टार्यगुणोपपेता ॥ १६ ॥

मायाय देव्याः शुभकर्महेतुना

विवर्धते राजकुलं विशालम् ।

प्रदेशराज्ञामपि चाप्रचारो^४

विवर्धते कीर्तिं यशश्च पार्थिवे ॥ १७ ॥

यथा च माया प्रतिरूपभाजनं

यथार्यसत्त्वः परमं विराजते ।

पश्येत एवावधिकं^५ गुणान्विता

दया^६ सुता सा जननी च माया ॥ १८ ॥

जम्बुध्वजेऽन्या न हि सास्ति नारी

यस्या समर्था धरितुं नरोत्तमः^७ ।

अन्यत्र देव्यातिगुणान्विताया

दशनागसाहस्रबलं^८ हि यस्याः ॥ १९ ॥

एवं हि ते देवसुता महात्मा

संबोधिस्तत्वाश्च विशालप्रज्ञा ।

वर्णन्ति मायां जननीं गुणान्वितां

प्रतिरूप सा^९ शाक्यकुलनन्दनस्य ॥ २० ॥ इति ॥

इति श्रीललितविस्तरे कुलपरिशुद्धिपरिवर्तो नाम तृतीयोऽध्यायः^{१०} ॥

१. R मासा न काम सेवति for मासामव काम सेवहि, २. R चक्रमणं for चक्रमणं, ३. R ओभासितो
भाति for ओभासितो भोति, ४. R चाप्रचारो for चाप्रचारो, ५. R एका अधिकं for एवावधिकं,
६. R दायान्विता सा जननी च या स्यात् for the line, ७. R नरोत्तमं, ८. R सस्र प्रबलं for सस्रबलं,
९. R om. सा, १०. R तृतीयः सर्गः for तृतीयोऽध्यायः ।

लिपिशालासंदर्शनपरिवर्तो दशमः

इति हि भिक्षवः संवृद्धः कुमारः। तदा माङ्गल्यशतशहस्रैः लिपिशालामुपनीयते स्म दशभिर्दारकसहस्रैः परिवृतः पुरस्कृतः, दशभिश्च रथसहस्रैः खादनीयभोजनीयस्वादनीयपरिपूर्णहिरण्यसुवर्णपरिपूर्णैश्च। येन कपिलवस्तुनि महानगरे बोधिचत्वरध्यान्तरापणमुखेष्वभ्यवकीर्यते स्म^१ अभिविश्राम्यन्ते। अष्टाभिश्च तूर्यशतसहस्रैः प्रधुष्यमाणैर्महता^२ च पुष्पवर्यैणाभिप्रवर्षता वितर्दिनिर्यूहतोरणगवाक्षहर्म्यकुटागारप्रासादतलेषु कन्याशतसहस्राणि सर्वालंकारभूषिताः स्थिता अभूवन्। बोधिसत्त्व^३ प्रेक्षमाणाः कुसुमानि च क्षिपन्ति स्म। अष्टौ च मरुकन्यासहस्राणि विगलिनालंकाराभरणालंकृतानि रत्नभद्रकरेण गृहीतानि मार्गं शोधयन्त्यो बोधिसत्त्वस्य पुरतो गच्छन्ति स्म। देवनागयक्षगन्धर्वासुरगरुडकिन्नरमहोरगाक्षार्धकायिका गगनतलात्पुष्पपट्ट-
दामान्यभिप्रलम्बयन्ति स्म। सर्वे च शाक्यगणाः शुद्धोदनं राजानं पुरस्कृत्य बोधिसत्त्वस्य पुरतो गच्छन्ति स्म। अनेनैवंरूपेण ल्यूहेन बोधिसत्त्वो लिपिशालामुपनीयते स्म॥

समनन्तरप्रवेशितश्च बोधिसत्त्वो लिपिशालाम्। अथ विश्वामित्रो नाम दारकाचार्यो बोधिसत्त्वस्य श्रियं तेजश्चासहमानो घरणितले निविष्टोऽधोमुखः प्रपतति स्म। तं तथा प्रपतितं दृष्ट्वा शुभाङ्गो नाम तुषितकायिको देवपुत्रो दक्षिणेन करतलेन परिगृह्योत्थापयति^४ स्म। उत्थाप्य च गगनतलस्थो राजानं शुद्धोदनं तं च महान्तं जनकायं गाथाभिरभ्यभाषत्—

शास्त्राणि यानि प्रचलन्ति मनुष्यलोके^५
संख्या लिपिश्च गणनापि च धातुतन्त्रम्।
ये शिल्पयोग पृथु लौकिक अप्रमेयाः
तेष्वेषु शिक्षितु पुरा बहुकल्पकोट्यः ॥ १ ॥
किं तू जनस्य अनुवर्तनतां करोति
लिपिशालमागतु शुशिक्षितु शिष्यणार्थम्।
परिपाचनार्थं बहुदारक अग्रयाने
अन्यांश्च सत्त्वनयुतानमृते विनेतुम् ॥ २ ॥
लोकोत्तरेषु चतुसत्यपथे विधिज्ञो
हैतुप्रतीत्यकुशलो यथ संभवन्ति।
यथ चानिरोधक्षयु संस्थितु शीतिभावः
तस्मिन्विधिज्ञ किमथो लिपिशालमात्रे ॥ ३ ॥
नेतस्य आचरिय उत्तरि वा त्रिलोके
सर्वेषु देवमनुजेष्वयमेव जेष्ठः^६।
नामापि^७ तेषु लिपिनां न हि वित्थ यूयं
यत्रेषु शिक्षितु पुरा बहुकल्पकोट्यः ॥ ४ ॥

१. R स्माभिर्विश्राम्यन्ते for स्म अभिवि, २. R धोष्यमाणैः for प्रधुष्यमाणैः, ३. R om. बोधिसत्त्वं प्रेक्षमाणाः कुसुमानि च क्षिपन्ति स्म, ४. R उत्थापयामास for उत्थापयति स्म, ५. R जननिकायं, ६. R च देवलोके for मनुष्यलोके, ७. R ज्येष्ठः, ८. R नामानि for नामापि।

सो चित्तधार^१ जगतां विविधा विचित्रा
 एकक्षणेन अयु जानति युद्धसत्त्वः ।
 अदृश्यरूपरहितस्य गतिं च वेति
 किं वा पुनोऽथ लिपिनोऽक्षरदृश्यरूपाम् ॥ ५ ॥

इत्युक्त्वा स देवपुत्रो बोधिसत्त्वं दिव्यैः कुसुमैरभ्यर्च्य तत्रैवान्तर्दधे । तत्र धात्र्यञ्च चेटीवर्गाञ्च स्थापिता अभूवन् । परिशेषाः शाक्याः शुद्धोदनप्रमुखाः प्रक्रामन्तः^२ ॥

अथ बोधिसत्त्व उरगसारचन्दनमयं लिपिफलकमादाय दिव्यार्णसुवर्णतिरकं^३ समन्तान्मणिरत्नप्रत्युत्तं विश्वामित्रमाचार्यमेवमाह—कतमां मे भो उपाध्याय लिपिं शिक्षापयसि^४ । ब्राह्मीखरोष्ट्रीपुष्करसारि अङ्गलिपिं वङ्गलिपिं मगधलिपिं मङ्गल्यलिपिं अङ्गुलीयलिपिं शकारिलिपिं ब्रह्मवलिलिपिं^५ पारुष्यलिपिं^६ द्राविडलिपिं किरातलिपिं^७ दाक्षिण्यलिपिं^८ उग्रलिपिं संख्यालिपिं अनुलोमलिपिं अवमूर्धलिपिं^९ दरदलिपिं खाण्यलिपिं^{१०} चीनलिपिं लूनलिपिं हूणलिपिं मध्याक्षरविस्तरलिपिं पुष्पलिपिं देवलिपिं नागलिपिं यक्षलिपिं गन्धर्वलिपिं किन्नरलिपिं महोरगलिपिं असुरलिपिं गरुडलिपिं मृगचक्रलिपिं^{११} वायसरुतलिपिं^{१२} भीमदेवलिपिं उत्तरकुरूद्वीपलिपिं अपरगोडानीलिपिं पूर्वविदेहलिपिं उत्क्षेपलिपिं निपेक्षलिपिं विक्षेपलिपिं प्रक्षेपलिपिं सागरलिपिं वज्रलिपिं लेखप्रतिलेखलिपिं अनुद्धतलिपिं शास्त्रावर्ता गणनावर्तलिपिं उत्क्षेपावर्तलिपिं निक्षेपावर्तलिपिं पादलिखितलिपिं द्विरुत्तरपदसंधिलिपिं यावद्दशोत्तरपदसंधिलिपिं मध्याहारिणीलिपिं^{१३} सर्वरुतसंग्रहणीलिपिं विद्यानुलोमाविमित्रितलिपिं^{१४} ऋषितपस्तसां रोचमानां धरणीप्रेक्षिणीलिपिं गगनप्रेक्षिणीलिपिं सर्वौषधिनिष्यन्दां सर्वसारसंग्रहणीं सर्वभूतरुतग्रहणीम् । आसां भो उपाध्याय चतुष्षष्टील्लिपीनां कतमां त्वं शिष्यापयिष्यसि^{१५} ?

अथ विश्वामित्रो दारकाचार्यो विस्मितः प्रहसितवदनो निहतमानमर्दं^{१६} इमां गाथामभाषत—

आश्चर्यं शुद्धसत्त्वस्य लोके लोकानुवर्तिनो ।
 शिक्षितः सर्वशास्त्रेषु लिपिशालामुपागतः ॥ ६ ॥
 येषामहं नामधेयं लिपीनां न प्रजानमि ।
 तत्रैष शिक्षित सन्तो लिपिशालामुपागतः ॥ ७ ॥
 वक्रं चास्य न पश्यामि मूर्धानं तस्य नैव च ।
 शिष्ययिष्ये^{१७} कथं ह्येनं लिपिप्रज्ञाय^{१८} पारगम् ॥ ८ ॥
 देवदेवो ह्यतिदेवः सर्वदेवोत्तमो विभुः ।
 असमञ्च विशिष्टश्च लोकेष्वप्रतिपुद्गलः ॥ ९ ॥

१. R यक्षिप्रधार for सो चित्त, २. R प्रक्रामन्त for प्रक्रामन्तः, ३. R दिव्यवर्णकं सुवर्णं for दिव्यार्णसुवर्णं, ४. शिक्षापिष्यसि for शिक्षापयसि, ५. R ब्रह्मवल्ली for ब्रह्मवली, ६. R मनुष्य for पारुष्य, ७. R किनारि for किरात, ८. R दक्षिण for दाक्षिण्य, ९. R अङ्गुलीय for अवमूर्ध, १०. R खाण्य for खाण्य, ११. R मृगलिपिं चक्रलिपिं for मृगचक्र, १२. R मरुलिपिं for वायसरुत, १३. R अध्वहारिणि for मध्याहारिणी, १४. R विद्यानुलोमलिपिं विमि for लोमाविमि, १५. R शिक्षापिष्यसि for शिष्यापयि, १६. R हतमर्दं for निहतमानमर्द, १७. R शिक्षयिष्ये, १८. R प्रज्ञापारगम् for प्रज्ञाय पारगम् ।

अस्यैव त्वनुभावेन प्रज्ञोपाये^१ विशेषतः ।

शिक्षितं शिष्ययिष्यामि^२ सर्वलोकपरायणम् ॥ १० ॥

इति हि भिक्षवो दश दारकसहस्राणि बोधिसत्त्वेन सार्धं लिपिं शिष्यन्ते स्म । तत्र बोधिसत्त्वाधिस्थानेन तेषां दारकाणां मातृकां वाचयतां यदा अकारं परिकीर्तयन्ति स्म, तदा अनित्यः सर्वसंस्कारशब्दो निश्चरति स्म । आकारे परिकीर्त्यमाने आत्मपरिहितशब्दो निश्चरति स्म । इकारे इन्द्रियवैकल्यशब्दः^३ । ईकारे ईतिबहुलं जगदिति । उकारे उपद्रवबहुलं जगदिति । ऊकारे ऊनसत्त्वं जगदिति । एकारे एषणासमुत्थानदोषशब्दः । ऐकारे ऐर्यापथः^४ श्रेयानिति । ओकारे ओघोत्तरशब्दः । औकारे औपपादुकशब्दः । अंकारे अमोघोत्पत्तिशब्दः । अःकारे अस्तंगमनशब्दो निश्चरति स्म । ककारे कर्मविपाकावतारशब्दः । खकारे खसमसर्वधर्मशब्दः । गकारे गम्भीरधर्मप्रतीत्यसमुत्पादावतारशब्दः । घकारे घनपटलाविद्यामोहान्धकारविधमनशब्दः । ङकारे ऽङ्गविशुद्धिशब्दः । चकारे चतुरार्यसत्यशब्दः । छकारे छन्दरागप्रहाणशब्दः । जकारे जरामरणसमतिक्रमणशब्दः । झकारे झषध्वजबलनिग्रहणशब्दः^५ । ञकारे ज्ञापनशब्दः । टकारे पटोपच्छेदन । ठकारे ठपनीयप्रश्रशब्दः । डकारे डमरमारनिग्रहणशब्दः । ढकारे मोढविषया इति । णकारे रेणुक्लेशा इति । तकारे तथतासंभेदशब्दः^६ । थकारे धामबलवेग वैशारद्यशब्दः । दकारे दानदमसंयमसौरभ्यशब्दः । धकारे धनमार्याणां सप्तविधमिति । नकारे नामरूपपरिज्ञाशब्दः^७ । पकारे परमार्थशब्दः । फकारे फलप्राप्तिसाक्षात्क्रियाशब्दः । बकारे बन्धनमोक्षशब्दः । भकारे भवविभवशब्दः^८ । मकारे मदमानोपशमनशब्दः । यकारे यथावद्धर्मप्रतिवेधशब्दः^९ । रकारे रत्यरतिपरमार्थरतिशब्दः । लकारे लताछेदनशब्दः । वकारे वरयानशब्दः । शकारे शमथविपश्यनाशब्दः । षकारे षडायतननिग्रहणाभिज्ञज्ञानावाप्तिशब्दः^{१०} । सकारे सर्वज्ञज्ञानाभिसंबोधनशब्दः । हकारे हतक्लेशविरागशब्दः । क्षकारे परिकीर्त्यमाने क्षणपर्यन्ताभिलाष्य^{११} सर्वधर्मशब्दो निश्चरति स्म ॥

इति हि भिक्षवस्तेषां दारकाणां मातृकां वाचयतां बोधिसत्त्वानुभावेनैव प्रमुखान्यसंख्येयानि धर्ममुखशतसहस्राणि निश्चरन्ति स्म ॥

तदानुपूर्वेण बोधिसत्त्वेन लिपिशालास्थितेन द्वात्रिंशद्दारकसहस्राणि परिपाचितान्यभूवन् । अनुत्तरायां सम्यक्संबन्धौ चित्तान्युत्पादितानि द्वात्रिंशद्दारिकासहस्राणि । अयं हेतुरयं प्रत्ययो यच्छिक्षितोऽपि बोधिसत्त्वो लिपिशालामुपागच्छति स्म ॥

॥ इति श्रीललितविस्तरे लिपिशालासंदर्शनपरिवर्तो नाम दशमोऽध्यायः ॥

१. R प्रज्ञोपायं, २. R शिक्षयिष्यामि, ३. R «वैपुल्य» for «वैकल्य», ४. R ऐरपथः for ऐर्यापथः, ५. R «ध्वजवर» for «ध्वजबल», ६. R तथसंभेद» for तथता, ७. R «परिज्ञान» for «परिज्ञा», ८. R भवतिभव» for भवविभव, ९. R «प्रतिषेध» for «प्रतिवेध», १०. R निग्रहषडभिज्ञ» «निग्रहणाभिज्ञ», ११. «मिलाष» for «मिलाप्य» ।

NOTES

Khaggavisāṇa Sutta (*Sutta-nipāta*)

The Sutta-nipāta is the fifth book of the Khuddakanikāya and is one of the most important works of the Sutta Piṭaka. It is also one of the oldest works in the Pali literature if not entirely, at least some pieces of its important constituents. It enables us to study Buddhism as an ethical religion. The total number of suttas in it is seventy. The Sutta-nipāta contains information on social, economic and religious conditions prevailing during the time of Gotama Buddha. But it contains not only didactic but also individual narrative dialogue. It is the beginning of Buddhist Philosophy.

The Khaggavisāṇa sutta is included in the Sutta-nipāta. In this Sutta, the goal in the lives of Pacceka Buddhas roaming alone like a rhinoceros is described in 41 powerful stanzas brought out with pathos and seriousness which never fail to affect the minds of those who are so far from the monastic view of life. It is interesting to note that each stanza, except for 11, ends with the refrain "Let one live alone like a unicorn's horn". In this work also we come across with the initial stage of Buddhism.

Munī Sutta (*Sutta-nipāta*)

This sutta is included in the Sutta-nipāta. In this, the definition of a 'Muni' is obtainable. A muni is homeless and has no acquaintance with others. He has destroyed the sins, has no yearning and has seen the end of birth and destruction. He is free from all mundane frailties like strife greed etc. He has overcome many things and has seen everything. He finds peace in meditation. He is self-controlled and beyond sensual lust. He far excels a householder. In the Bhabru Edict Asoka advised the Buddhist monks to read this sutta regularly with due attention.

Tirokuḍḍapetavatthu (Petavatthu)

The Petavatthu is the seventh book of the Khuddakanikāya. Peta means ghosts. As in the case of the Vimānavatthu, the Petavatthu also has the same theme of the doctrine of kamma. Here the opposite of what is focussed in the Vimānavatthu is highlighted. Men who commit bad deeds and lead an impious life in this birth are doomed for living in the hell after death in the midst of unbearable sufferings. Here too the stories are aimed at creating a fear in the minds of people for doing evil things.

It contains 51 peta tales but the tales lack novelty and are conventional. The verses are also marked by absence of style.

Tirokuḍḍapetavatthu is identical with the Tirokuḍḍo Sutta of the Khuddakapāṭha of the Khuddaka Nikāya. According to commentary, departed spirits or ghosts (petas) haunt their old dwelling places and their compassionate relatives should bestow on them in due time, food drink etc. and also give gifts (dāna) to the monks in their name. Thus will they be happy. The Sutta as the commentary says, was preached by the Buddha on the third day of his visit to Rājagaha. On the previous night, Petas had made a great uproar in Bimbisāra's palace. In the time of Phussa Buddha, they had workmen entrusted with the duty of distributing alms to the Buddha and his monks but they had been negligent in their duties and had shared some of the gifts for themselves. As a result of these misdeeds, they suffered for long time in hell (niraya) and became Petas in the time of Kassapa Buddha. Kassapa Buddha told them that in the future, Bimbisāra, who had been kinsman, would entertain the Buddha Gotama and make over to them. They waited long time for this occasion but at the failure on the part of Bimbisāra, they made great outcry. The Buddha explained this to Bimbisāra who thereupon gave alms in the name of the Petas, thus making them happy. It was on this occasion that the Tirokuḍḍapetavatthu was preached.

Uragapetavatthu (*Petavatthu*)

This is another peta story included in the *Petavatthu* preached by the Buddha. All verses of the *Uragapetavatthu* are contained in the *Uraga Jātaka* (No. 354) and the story also same as that of the *Petavatthu Aṭṭhakathā*. The story runs thus, the Bodhisatta was once a brahmin in Benaras. His household consisted of himself, his wife, a son, a daughter, a daughter in law and a female slave. They lived happily together and on the Bodhisatta's advice kept their thought constantly fixed on the reflection over death (*marāṇa-sati*). One day, while burning some rubbish in the field, the son was bitten by a poisonous snake and died. The father laid his body under a tree and sent word to his house that all the others should come with perfumes, flowers and bring meal for one person ; and began to work without being disturbed in mind. After the meal they made a funeral pyre and burnt the body but no one of them shed a single tear. By virtue of their pity, Sakka's throne was heated and he appeared to them in disguise. He questioned each of them separately and replied in verse which are contained in *Uraga-Petavatthu* explaining the cause of not being sorrowful. The story was related by the Buddha to a land-owner of *Sāvatthi*, when his son died, giving himself up to despair.

Serissakavatthu (*Vimānavatthu*)

The *Vimānavatthu* is the sixth book of the *Khuddaka-nikāya*, 'Vimāna' means the heaven and 'vatthu' means tale. The main theme of the book is the doctrine of kamma. He who does good work or likes a good life may find himself in the heaven after death. The aim of the work is perhaps to inspire ordinary men and women to live a pious life to ensure a blissful life in the heaven after death. This treatise along with *Petavatthu* probably belongs to the latest stratum of literature assembled in the Pali Canon. It contains eighty five stories in verse. But the verses are not artistically composed and the stories narrated therein are rather dull and monotonous.

Outlines of one story (No. 84) entitled "Serissakavatthu are as follows. After the Parinibbāna of the Lord, Kumāra Kassapa with a retinue of Bhikkhus came down to the city as Setabba was then reigned by the king Pāyāsirāja. After hearing sermons the king started the good work of making gifts. Due to his charity, he was born in a part of the heaven Serissaka by name. In the past, during the time of Kassapa Buddha one Arhant used to take his mid-day meals at a particular place under the sun. One cow-herd boy observed this and erected a shade by planting a rain tree there. For this good work he was born in the land of gods after death. In recognition of his good deed, a Serisa garden full of Serisa flowers was made at the gate of the heaven for which it was called Serisa vimāna. The virtuous boy was reborn on earth and was named as Gabampati.

After hearing Dhamma, he became an arhant and used to visit the Serissaka heaven often. He saw there Pāyāsi king and on enquiry from the king he learnt by virtue of his charity he could stay at the Serissaka. The king requested him to instruct his relatives on earth to be liberal in charity. The relatives did accordingly and were accommodated after death in the Serissaka Vimāna.

Once a group of traders were passing through a desert. They were dead tired and became afraid they would die. They had a pious upāsaka with them. All of a sudden they saw an imposing palace in the sky and a son of a deva standing there. He appeared before them as they had a saintly person with them.

A detailed dialogue between these traders and the son of the deva followed then, the theme being the merits of doing good works.

On return to their home, they, as a token of honour to the Devaputta, constructed a vihāra.

Dhamma, service, good works in life yield very good fruits after death.

Sumedhā (*Therī-gāthā*)

The Therīgāthā is the collection of poems ascribed to the Therīs. In the Buddhist literature a highly qualified senior nun is called a Therī who has advanced far in her path of spiritual progress. The Therīgāthā contains 522 verses (gāthās) by 73 eminent Therīs.

Amongst the Therīs, Sumedhā occupies a prominent place. Sumedhā was the daughter of king Koṇca of Mantāvatī. She was averse to the pleasures of senses from her childhood. When she was grown up, her parents wanted to marry her with Aṇikadatta, king of Vāraṇavatī. But Sumedhā had frequent association with nuns, and cut off her hair by herself and then she concentrated her attention on the idea of the 'foul'. She renounced the world hearing the doctrine of the Buddha. She attained the first Jhāna. When her parents entered her room with Aṇikadatta, she converted them all, and obtained permission to join the Order. She acquired insight and attained Arhatship.

Buddhāpadāna (*Apadāna*)

The Apadāna is a collection of the previous life stories of the Buddha, the chief disciples and many other Arhants. The smallest meritorious act has the potentiality to give great results even after aeons. All the Apadānas are in Gāthās, stanzas, put in the mouth of the saints themselves.

The Apadāna is ranked with other two works, the Buddha-vamsa and the Cariyāpiṭaka, the last book of the Khuddaka nikāya. The Apadāna is divided into four parts, Buddha-apadāna, Pacceka buddha-apadāna, Thera-apadāna and Therī-apadāna. The latter two chapters are concerned with narrating the previous lives of the Theras and Therīs who attained arahantship and came to self expression. The Apadāna also divulges the difference between the achievements of a perfect Buddha (Gotama Buddha), a Paccekabuddha and a perfect disciple in respect of spiritual attainments.

The Buddha-apadāna or the Tradition of the previous excellent deeds or services of the Buddhas, which forms the first chapter of the Apadāna, contains a vivid and charming description of the Buddhakhetta synonymous with Buddhabhūmi, i.e. the land of the Buddhas. According to Buddhaghosa, the Buddhakhetta is of three kinds ; that of his Nativity (Jātikkhettam), that of his Ministry, (Āṇākkhettam) and that of his Omniscience (Visayakkhettam). The last one being incomprehensible to others.

Sāriputtāpadāna (*Apadāna*)

Sāriputtāpadāna is included in the Apadāna. Sāriputta was the chief disciple (aggasāvaka) of Gotama Buddha. He is also called Upatissa. His father was a brahmin named Vaṅganta and his mother named Rūpasārī. He had three younger brothers—Cunda, Upasena and Revata and three sisters—Cālā, Upacālā and Sisūpacālā. They joined the Order. Sāriputta became a sotāpanna immediately after hearing the first two lines of the stanza spoken by Assaji. He had a very quick intuition. In the assembly of monks and nuns, Sāriputta was declared by the Buddha foremost among those who possessed wisdom (etadaggaṃ mahāpaññānam). The Buddha would suggest a topic and Sāriputta would preach a sermon on it in detail and thus win the Buddha's approval. The Anupāda Sutta contains a long eulogy of Sāriputta by the Buddha. In this Sutta Sāriputta was the supreme example of the perfect disciple. In the Saccavibhaṅga Sutta he is compared to a mother-teacher. The care of the Saṅgha and the protection of its members' integrity was Sāriputta's especial concern as he was the Buddha's Chief Disciple. Sāriputta was friendly with all the eminent monks surrounding the Buddha. There was a very special affection between him and Ānanda and also Moggallāna. The Mahā Rāhulovāda Sutta (Majjhima Nikāya, I) describes that Sāriputta was specially attached to Rāhula, the Buddha's son, who was entrusted to Sāriputta for ordination.

Sāriputta died some months before the Buddha.

Mahāvamsa

The Mahāvamsa is a great Pali chronicle of the island of Ceylon. The other earlier one of the like is the Dīpavamsa. The text is based on the Aṭṭhakathā (commentaries) which existed in various monasteries. The Mahāvamsa aims at giving a genealogy of old royal families of both India and Ceylon. Propagation of Buddhism through Mahindra and Saṃghamitrā is described here together with an account of the first three Buddhist Councils. It discusses three visit of the Tathāgata from India to Laṅkā.

It also deals with the conversion of different countries to Buddhism. It describes the coming of Mahinda to Laṅkā. It deals with the account of the building the Great Thūpa. The work therefore assumes special importance in the spread of Buddhism as well as furnishing important chronicles of both the countries. The Buddha's going to Ceylon three times, a list of the kings preceeding Aśoka, the conquest of ceylon by Vijaya Siṃha, the patronage of Mahāsena etc. to the Buddhist order are all mentioned here in detail.

Telakaṭāhagāthā

The Telakaṭāhagāthā is a short poem in 98 stanzas, in artistic sanskritised Pali. It is called śataka kāvya though it is short of two stanzas. One gets some of the fundamental doctrines of Buddhism in it. The verses are elegantly composed in an ornate style and presents a balanced rhythm of the stanzas with fine illustration of alliteration and allegory. The verses are never complex nor are these jarring to the ears. Although the name of the poet of these verses is not known, there can be little doubt he possessed a profound knowledge in the fundamental Buddhist Philosophy coupled with an unmistakable stamp of poetic excellence.

The poet is supposed to have been a great therā named Kalyāṇīya who was unjustly thrown into a cauldron of boiling oil by king

Tissa (Kālani Tissa), on suspicion, of his being involved in an intrigue with the queen, his wife. While the order was duly carried out, the monk rose from the cauldron and sang the one hundred verses. Before dying he recollected his previous birth during which he had thrown a fly into boiling milk.

The work points out three refuges, death, transitoriness, sorrows, soullessness of mortals, evils emanating from bad deeds and exhorts all to practise Dhamma and attain salvation.

The poem is divided now into nine sections each dealing with a particular topic of Buddhism, Ratanattaya (Buddha, Dhamma, Saṅgha), Maraṇānussati (Maraṇā-nusmṛti), Anicca lakkaṇa (Anitya lakṣaṇa), Dukkhalakkaṇa (Duḥkhalakṣaṇa), Anattalakkaṇa (Anātma lakṣaṇa), Asubha lakkaṇa (Aśubhalakṣaṇa), Duccaritta-ādinava (Duscaritra-ādinava), Caturārakkhā (Caturārakṣā), and Paṭiccasamuppāda (Pratītya samutpāda).

Bhikkhu-Pātimokkhaṃ (*Sanskrit-Bhikṣu-Prātimokṣaṃ*)

Pali Canonical Literature that means Tipiṭaka (Skt. Tripiṭaka) is divided into three large sections viz. Vinaya Piṭaka, Sutta Piṭaka and Abhidhamma Piṭaka. All the disciplinary rules framed for the conduct and guidance of the Buddhist monks and nuns are collected in the Vinaya Piṭaka. The Pātimokkha is included in the Suttavibhaṅga of the Vinaya-Piṭaka. It is the oldest text and forms the nucleus of the Vinaya-Piṭaka. The Pātimokkha—it is the beginning (ādim), it is the face (mukhaṃ), it is the chief (Pamukhaṃ) of good qualities. So it is called Pātimokkha. (Pātimokkhanti ādimetaṃ mukhametaṃ pamukhametaṃ kusalānaṃ dhammānaṃ tena vuccati Pātimokkhan'ti). In his Visuddhimagga Buddhaghosa explains it : "Whosoever observes the rules of the Pātimokkha it releases him and delivers him from sufferings such as of the inferior states and thus it is called Pātimokkha. (yo naṃ pāti rakkhati taṃ mokkheti taṃ mocayati āpāyikādīhi dukkhehi ; tasmā Pātimokkhan'ti vuccati). It deals with ecclesiastical offences requiring confession and expiation. In the

Buddhist texts the life of a good monk is described as controlled by the restraints of the Pātimokkha (Pātimokkhasaṃvarasaṃvuto). It is recited twice every month on the new moon and full moon days. It has two sections—one for the Bhikkhus (monks) called Bhikkhupātimokkhasutta and the other for the Bhikkhunīs (nuns) known as the Bhikkhunīpātimokkhasutta. The Bhikkhu Pātimokkha consists of eight sections containing two hundred and twenty-seven rules, namely, Pārājika, Saṅghādisesa, Aniyata, Nissaggiyapācittiya, Pācittiya, Paṭidesanīya, Sekhiya and Adhikaraṇasamatha and the offences have been grouped in a descending order. The Bhikkhunī Pātimokkha has seven sections consisting of three hundred and eleven rules—there is no section corresponding to the aniyata section of the Bhikkhupātimokkhasutta. All Buddhists sects have their own pātimokkha.

Mahāvagga

The Vinaya-piṭaka has three parts, namely, Sutta-vibhaṅga, Khandhaka and Parivāra or Parivārapāṭha. The Khandhaka is again divided into two parts viz., Mahāvagga and Cullavagga. The Mahāvagga has ten chapters (Khandhakas), namely, Mahākkhandhaka, Uposathakkhandhaka, Vassūpanāyikakkhandhaka, Pavāraṇākkhandhaka, Cammakhandhaka, Bhesajjakkhandhaka, Kaṭhinakkhandhaka, Cīvarakkhandhaka, Campeyyakkhandhaka and Kosambakakkhandhaka. Each chapter is comparatively bigger and hence the name Mahāvagga. It relates the life of the Buddha but not in its entirety. Life of the Buddha prior to his Enlightenment is not described. It tells, in an elegant archaic language, how Gotama Buddha attained enlightenment, his first preaching and acquiring his disciples in the beginning. The ordination of the Buddha's foremost disciples Sāriputta and Moggallāna and also that of his son Rāhula is described in it. The Mahāvagga also deals with the rules and regulations governing entry into the Saṅgha, the ceremonies of Uposatha, Vassavāsa, Pavāraṇā etc.

The conduct of the monks including their life, food and dress, the taboos, settlements of disputes, trial of offenders are all dealt with in it. The prevalent practice in those days to deal with theft, illicit sexual relations and other offences is reflected here.

It is possible to know from the second chapter, uposatha khandhaka, that at the request of king Bimbisāra, the Buddha introduced observance of uposatha and recital of Pātimokkha by the Paribbājjakas etc. on the fourteenth and fifteenth of the lunar day and also laid down rules and mode of doing these things.

The Mahāvagga provides us with several tales of morality depicting the then Indian life. It also gives information about medical treatment, social and urban life and thus throws light on the matters related to the ancient history of India.

Dhammacakka-Pavattana Sutta (*Samyutta Nikāya, V, 420-424, Vinaya Piṭaka, Vol-1, p-9 ff.*)

This Sutta is from the Sacca-Samyutta of the Samyutta-Nikāya. It also occurs in the Vinaya-Mahāvagga. According to tradition, this is the First Sermon of Buddha (Paṭhamadhamma desanā) given to the five recluses (Pañcavaggiya Bhikkhus) Vappa, Bhaddiya, Assaji, Mahānāma and Aññātakoṇḍañña, at Rṣipatana (Isipatana) near Vārāṇasī. The sermon is so called because by means of it Buddha set the wheel of the Doctrine in motion, or inaugurated the cycle of Righteousness. It contains the ethical code of early Buddhism. The first part of the Turning of the wheel of Law (Dhammacakkapavattana Sutta) opens with the teachings of the Middle Path (Majjhimā Paṭipadā). It explains the doctrine which keeps clear of the two extremes, (dve-antā) namely sensual indulgence (Kāme Kāmasukhallikānuyogo) and self-mortification (Attakilamathānuyogo) which leads to no good in ascetic life. Majjhimā Paṭipadā is treated as just another name for Ariya Aṭṭhaṅgika Magga (Noble Eight-fold Path). It consists of right view (Sammā diṭṭhi), right thought (Sammā saṃkappa), right speech (sammāvācā), right action (sammā kammanta), right livelihood (sammā ājīva), right effort (sammā vyāyāma), right

mindfulness (*sammā sati*) and right concentration (*sammā samādhi*). The truth has its four aspects, called *Cattāri Ariya Saccāni* (Four Noble Truths) which form the basis of Buddha's teaching. The Four Noble Truths are *Dukkha* (suffering), *Dukkha samudaya* (Origin of suffering), *Dukkha nirodha* (cessation of suffering) and *Dukkha Nirodha-gāminī Paṭipadā* (the path that leads to the cessation of suffering). Buddha came to realise that desire was the root of all evils that lead to repeated births and suffering. One's desires are extinguished, one can rise above worldly temptations, one can get rid of births and its attendant desires and afflictions. At the conclusion of the sermon *koṇḍañña* is said to have attained realization of the Truth, and hence his name was *Aññātakoṇḍañña*.

Akuppā (adj., a + √ kup + ya)—“not to be shaken, immovable ; sure, steadfast, safe”, qualifying *ceto*—*vimutti* (‘emancipation of the mind’).

Cullavagga

Several revealing anecdotes in the life of the Buddha and a history or Constitution of the Order are found in it. It has twelve chapters (*Khandhakas*), namely, *Kammakkhandhaka*, *Pārivāsikakkhandhaka*, *Samuccayakkhandhaka*, *Samathakkhandhaka*, *khuddakavatthukkhandhaka*, *Senāsanakkhandhaka*, *Sanḥabhedakkhandhaka*, *Vattakkhandhaka*, *Pātimokkhaṭṭhapanakkhandhaka*, *Bhikkhuṇīkkhandhaka*, *Pañcasatikakkhandhaka* and *Sattasatikakkhandhaka*. Some scholars opine it is so called due to its chapters being smaller in size than the *Mahāvagga*. The *Mahāvagga* and the *Cullavagga* are the component parts of *Khandhaka* of the *Vinaya Piṭaka*. The latter is the second part. *Khandhaka* is supplement to the *Sutta-Vibhaṅga*.

The *Cullavagga* deals with the rules of conduct of the *Bhikkhus* and *Bhikkhuṇīs* and also atonements and penance. It also records the dwellings, furniture and lodgings together with other duties of the monks and their exclusion from the *Pātimokkha* ceremony in the event of deviation. Details are also available in it as regards

gift of the Jetavana by the rich merchant Anāthapiṇḍika to the Saṅgha and the first disunity in the Saṅgha engineered by Devadatta, the challenger of the Buddha. We also get an account here of the formation of the Bhikkhunī Saṅgha requested by Mahāpajāpati Gotamī and Ānanda's support to the same. An account of the first two councils, held at Sattapaṇṇiguhā of Rājagaha and Vālukārāma of Vesāli, is given in it. The last two sections, however, are considered interpolations giving details of the Buddhist councils.

Incidentally, in the seventh chapter namely "Saṅgha bhedaka khandhaka", ordination of Devadatta, Ānanda, Bhaddiya, Bhagu, Kimbila and the attempts by Devadatta to create a schism in the Saṅgha have been stated.

As in the Mahāvagga, the Cullavagga also gives us much information on the life of the Buddha from his Enlightenment and on the Saṅgha. These are of much religious and historical value.

Brahmajāla Sutta (*Dīgha Nikāya*, No. 1)

Pali Tipiṭaka (Sanskrit Tripiṭaka) means 'three fold basket', or 'three baskets or collections'. Generally Tipiṭaka consists of 1. the Vinayapiṭaka 2. the Suttapiṭaka and 3. the Abhidhammapiṭaka. The Vinayapiṭaka is the principal Buddhist holy scriptures. It deals with the rules and regulations for the guidance of the Buddhist Saṅgha (Order) and Precepts to regulate the daily life of the Bhikkhus and Bhikkhunīs.

The Suttapiṭaka is a collection of the doctrinal exposition. The suttas are usually written in prose but occasionally with verses. It is also known as "the Basket of Discourses" or Treasures of Suttas. It comprises of the five Nikāyas or collections such as Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya and Khuddaka Nikāya.

The Abhidhammapiṭaka was composed on the basis of the Suttas. It is merely a supplement to the Dhamma. It deals with ethics,

psychology or theory of knowledge. The Abhidhammapiṭaka consists of seven books, usually known as the Sattapakaraṇas, which are Dhammasaṅgaṇi, Vibhaṅga, Kathāvatthu, Puggalapaññatti, Dhātukathā, Yamaka and Paṭṭhāna.

The Dīghanikāya, "the collection of long doctrinal lectures" consists of 34 long Suttas. The very first Sutta, the Brahmajālasutta, the "Discourse on the Brahman net" is of the greatest significance for the Buddhist religion and also for the whole religious life in ancient India. The Brahmajāla Sutta the first sutta of the Dīgha Nikāya, Vol-1, pp. 1-46 is very important in the religious history of ancient India. We can divide the term, "Brahmajāla" as 'Brahma' 'and jāla'. The term 'Brahma' means perfect and jāla means the 'net'. Combining these two words we can get the term 'Perfect Net' which is actually a metaphorical expression. None can escape from the hands of this net. Just like a skilled fisherman casts a fine meshed net in a pond and gradually drags it, expecting that he has caught hold of all sorts of fishes big and small, so the Brahmajāla Sutta indicates in such a way as to catch hold of all the theories and sixty-two non-Buddhist, wrong views which are divided into two sections—pubbanta (priority) and aparanta (posteriority) prevalent at that time.

It deals with the rules for the moral conduct (sīlas) in three successive sections of his disciples : cūla (the concise), majjhima (the medium length) and mahā (elaborate). The Lord Buddha enumerates in the Sutta all kinds of occupations, entertainments, ways of living and thinking of the Brahmins and the ascetics which are the opposite of the Buddhist monks. This Sutta is very important for valuable information about the mode of life and culture in ancient India. The cūla sīla section gives us an interesting list of morality. The majjhima sīla section throws light on various conditions of life. This sīla gives us some amusements from which Lord Buddha kept aloof himself but these were in vogue in ancient India. The mahā-sīla section in this Sutta throws light upon certain popular sciences, arts and tactics mixed up with superstition. The Brahmajāla Sutta gives us much information about the mode of life, social, cultural and economic condition

including different types of professions in ancient India through the cūla, majjhima and mahā-sīla. The 62 diṭṭhis in the Brahmajāla Sutta are as follows :

1. Pubbantakappika :

- | | |
|--------------------------------------|-----------|
| (a) Sassatavāda based on | 4 grounds |
| (b) Ekaccasassatavāda based on | 4 grounds |
| (c) Antānantikavāda based on | 4 grounds |
| (d) Amarāvikkhepikavāda based on | 4 grounds |
| (e) Adhiccasamuppannikavāda based on | 2 grounds |

Total = 18 diṭṭhis

2. Aparantakappika :

(f) Uddhamāghatanika

- | | |
|--------------------------------------|--------------|
| (i) Saññivāda based on | 16 grounds |
| (ii) Asaññivāda based on | 8 grounds |
| (iii) Nevasaññi-nāsaññivāda based on | 8 grounds |
| | = 32 diṭṭhis |

(g) Ucchedavāda based on 7 grounds

(h) Diṭṭhadhammanibbānavāda based on 5 grounds

= 12 diṭṭhis

Total = 44 diṭṭhis

Pubbantakappika = 18 diṭṭhis +

Aparantakappika = 44 diṭṭhis

Total = 62 diṭṭhis

Sāmañña-Phala Sutta (*Dīgha Nikāya*, No. 2)

The Sāmaññaphala Sutta or "The lecture on the reward for asceticism" is the second Sutta of the Dīgha Nikāya, Vol. 1, pp. 47-86. This Sutta is a valuable testimony to the way of living and thinking in India in the 6th century B.C. at the time of Buddha. In this Sutta we come to know the views of a whole range of eminent non-Buddhistic preachers (six heretical teachers) and founders of schools. A beautiful description of the visit of king Ajātasattu to Buddha forms the introduction to this dialogue.

This sutta deals with the following topics :—Joy and seclusion, freedom and safety, miracle, the divine ear, memory of one's own former births, knowledge of the other people's former births, etc. This sutta also contains a list of advantages of a recluse life, arranged in an ascending scale of importance, each one mentioned being said to be better and higher than the one just before described. From the Sāmaññaphala Sutta we can get some information about the social and economic conditions of ancient India as revealed in it. We find a list of professions in the Sutta which refers to some types of craftsmen ; such as, elephant riders (hatthārohā), cavalry (assārohā), charioteers (rathikā), archers (dhanuggahā), slaves (dāsakaputtā), cooks (ālārikā), barbers (kappakā), bath-attendants (mahāpakā), confectioners (sudā), garland-makers (mālākārā), washerman (rajakā), weavers (posakārā), basket-makers (maḷakārā), potters (kumbhakārā) etc.

It is also evident from this Sutta that the Samaṇas and Brahmaṇas were very much honoured and worshipped by the people who provided them with food and drinks. The philosophical views of six heretical teachers—Pūraṇa Kassapa, Makkhali Gosāla, Ajita kesakambali, Pakudha kaccāyana, Nigaṇṭha Nātaputta and Saṇjaya Belaṭṭhiputta are discussed in this Sutta. They were all interviewed by the king Ajātasattu. King Ajātasattu was converted to the Buddhist faith and made a considerable progress in his spiritual insight. This event was plagiarised later on in the Milindapañha. This sutta also puts forth Buddha's justification for the Vinaya, the practical rules of the canon by which life in the Order is regulated.

Lakkhaṇa Sutta (*Dīgha Nikāya*, No. 30)

The thirtieth Sutta is the Lakkhaṇa Sutta of the *Dīgha Nikāya*, vol. III, pp. 142-179. This sutta mentions thirty-two signs of a "great man" (*mahāpurisalakkhaṇāni*). Buddha believed one can attain supernatural powers through continued meditation. He, however, cautioned against using such powers of magic by the monks on laymen. Instead, he recommended teaching and persuasion as the proper method. This *suttanta* contains a collection of prose and elegantly composed didactic stanzas. Some of the moral principles here remind one of Aśoka's dhamma. Prof. Rhys Davids points out that this *suttanta* appears to be very ironical in the contrast it makes between the absurdity of monks and the beauty of the ethical qualities they are supposed to mean. It is also stated here that the Enlightened One lived at Sāvatti in the Jetavana ārama of Anāthapiṇḍika. This sutta is also quoted in the *Milindapañha* pp. 405.

दिव्यावदानम्

Śroṇakoṭikarṇāvadāna

The word Avadāna means "a praiseworthy deed". It is not much different from the Jātaka except for the fact that the latter has always Bodhisattva as the hero of the story. The stories in the Avadāna endeavour to convey the message "black deeds bear black fruits and white deeds bear white fruits."

The Śroṇakoṭikarṇāvadāna or Koṭikarṇāvadāna is the Avadāna story first found in the *Divyāvadāna*. This story is also found in the *Bodhisattvāvadānakalpalatā* (story No. 19).

In the past when Gotama Buddha was staying at a village named Śrāvastī, a man named Balasena lived in the neighbouring village called Vāsava. He was very rich. He was blessed with a son who was very handsome. He had a protuberance on his earlobe which looked like a precious jewel worth a crore. He was

christened as Śroṇakotikarṇa (Śroṇa (= Śravaṇa) + Koṭi (gem-like protuberance worthy of a crore) + Karṇa (= ear)). When Śroṇa became young, he decided to go on a voyage to earn money. His mother tried to dissuade him for which Śroṇa reprimanded her. After sailing for some days he with others reached Ratanadvīpa. He collected huge quantity of gold there and returned to the shore at Jambudvīpa, where he fell asleep. When his friends did not find him, they thought he was dead and left the island. Next morning when Śroṇa woke up, he found he had been deserted. He wandered as a mad cap and reached a place which looked like a hell with departed beings resembling charred wood and naked. They wanted water from him but he could not give as he had none. Those charred bodies informed him it was due to their misdeeds they suffered that way. Next Śroṇa reached a forest where at the nightfall he saw a car alighting from above with four celestial maidens and a nice-looking man. They gave Śroṇa good food. In the morning the car and the maidens were there but the man was lying down. A pack of hounds ate up his flesh and blood and left him dead that night Śroṇa saw again the same scene as in the last night. Śroṇa asked the man to reveal the matter. The man said he used to kill animals and sold their flesh. Noble Mahākātyāyana came to know about it and advised him to refrain from the misdeed. The man partly obeyed him. He continued his misdeeds during daytime but observed religious rites at night. As a result he got the bad results during daytime and good results at night. He requested Śroṇa to tell his son to find out the box with gold in it and utilise the same by giving good food etc. daily to Mahākātyāyana. Next Śroṇa found another aerial car with a damsel of exquisite beauty and a man during daytime. But at the nightfall, the car and the damsel vanished but the man lay senseless and a scorpion devoured into his scalp. But the scene was missing with the sun rise. On enquiry Śroṇa learnt from the man that was due to his sins in his precious life. His name was Mānasa and he was of the same village, Vāsava. He had an illicit relations with the wife of his neighbour. In spite of being advised by Mahākātyāyana he could not restrain himself. But he

practised piety during daytime and only at night enjoyed the company of his paramour. That is why he suffered during night and enjoyed during day. He also requested Śroṇa to tell his son to find out hidden wealth and make use of the same to sustain noble Mahākātyāyana. Śroṇa agreed. Later Śroṇa found another heavenly damsel in a car with four departed souls tied to four legs of the car. When they tried to eat food, food changed into rubbish, iron balls, their own flesh and pus. Śroṇa was informed that was due to their sin. The demsel requested Śroṇa to tell her daughter to find out four caskets of gold and make use of the same by providing good food to Mahākātyāyana. She told the four departed souls to carry sleeping Śroṇa to the garden of his father and leave him there. This was done. When Śroṇa woke up, he understood he had been taken for dead by his parents and wished for ordination. Mahākātyāyana reminded him of his promises to the departed souls and Śroṇa complied accordingly.

Meanwhile Śroṇa's parents came to know their son was alive. Śroṇa cured them of their blindness. Śroṇa gradually realised Srotāpattiphala, four Āgamas of the Buddha etc. After the death of his parents Śroṇa distributed all his wealth among the poor and was initiated in the Buddha's holy Order by Mahākātyāyana. He was later given final ordination (upasamādhī). He mastered the Tripiṭaka and became an Arhant.

Later, taking permission from Mahākātyāyana, he met the Buddha and begged for five permissions which were granted by the Buddha. The Buddha afterwards narrated the Pre-history of Śroṇa to the Bhikṣus.

Once king kṛki built one shrine on the relics of the Buddha. In course of time, the shrine became worn out. But kṛkis son did not repair it. Then a merchant from Uttarapatha came and gave ornament for repairs. He came again and contributed large wealth for maintenance of the shrine. That marchant was the very Śroṇa in this birth. Due to his uttering unpleasant things to his mother he suffered in his voyage.

Aśokāvadāna

The Divyāvadāna contained the old text of the Aśokāvadāna. This text is written in Sanskrit. It consists of four chapters or sections, each of which is also named Avadāna in the MSS., viz. (i) Pāṃśupradānāvadāna, (ii) Vitaśokāvadāna, (iii) Kunālāvadāna and the (iv) Aśokāvadāna.

The Aśokāvadāna describes how the great emperor spent the last days of his life. He was practically interned in his bed-chamber. It is a great tragedy that being the emperor of a continent, used to distribute gold coins worth millions in charity but unfortunately he had not a penny of his own. He had always been served in gold plates but he had them taken away, lest he might send them as gifts to the monastery. He had to take his meals in the earthen pots.

This chapter, embellished with poems that are jewel-like may be considered one of the best compositions of ancient literature. The Aśokāvadāna is a very important text for its antiquity in preserving record of Aśoka's biography at old age and for its literary value.

मूलमाध्यमिककारिका

Nāgārjuna (C. 150-250 A.D.) had been an worthy successor of Aśvaghoṣa and others. By his unparallel erudition and scholarship he not only saved Buddhism from its extinction, but placed Buddhism on a solid foundation of peerless glory. As a founder of Mādhyamika or Śūnyatā as well as a great exponent of dialectics, Nāgārjuna has become immortal in the history. But most unfortunately, we have lost all about his life and career, and most of his works also are lost in original. Only their Tibetan and Chinese translations are extant somehow.

We have learnt of Nāgārjuna and his works also from the Tibetan and Chinese materials. Although the two materials are not

most authentic treatise of the Mādhyamika school. In its importance and utility, it can be compared with the Brahmasūtra or Nyāyasūtrāvalī. Nāgārjuna himself wrote a commentary on the "Kārikā" (i.e. Mūlamādhyamikakārikā) named "Akutobhaya". Acharya Chandakīrti wrote his "prasannapadā" commentary on the "kārikā". The Mūlamādhyamikakārikā consists of 400 kārikās in 27 chapters. In his KĀRIKĀ Nāgārjuna establishes the Madhyamaka doctrine. That the absolute truth is but a negativism or doctrine of vacuity (Śūnyatā) has found proper expression in the Nāgārjuna's KĀRIKĀ. The Madhyamaka system which is taught by Nāgārjuna derives its name "The Middle Doctrine" from the fact that it declares nothing either positive or negative, but merely relativity. The KĀRIKĀ begins with the famous eight negations, but it is here expressly stated that they mean the same thing as the doctrine of causally dependent origination (= pratītyasamutpāda) : "No passing away and no origination, no destruction and no everlasting continuance, no unity and no multiplicity, no coming and no going".

Anirodham anutpādam anucchedam aśāśvatam/
anekārtham anānārtham anāgamam anirgamam//

But if everything is "empty", and there is neither origination nor passing away, then there can also be no "four noble truths", nor fruit of good and evil deeds. No Buddha, no Dharma (= doctrine) and no Saṅgha (= monastic community). Thus the entire doctrine of Buddha will collapse into nothingness (= śūnyatā). Nāgārjuna replies that the Buddha's doctrine rests on two truths, one conventional truth (= samvṛtisatya), in which the deeper meaning remains hidden, and the other truth in the highest sense (= paramārthasatya). He who does not know the distinction between these truths, does not understand the profound substance of the Buddha-doctrine. The highest truth can be taught only when based on the truth of everyday-life, and without the understanding of the highest truth, it is not possible to understand Nirvāṇa. For example, movement is impossible ; he who has gone is not going, nor is he who will go ; while the goer does not go, since that would need two forms of action, one to give him

the style of goer, and one to be attributed to him in saying that he goes. The goer does not stand, but neither does the non-goer, since he is *vi termini* not connected with going, and he who stands is connected negatively with going. Every conceivable relation yields to such dialectic ; subject and object ; actor and action ; fire and fuel ; existence and non-existence ; extension or matter ; sensation and perception ; origination, duration and disappearance ; unity and plurality ; whole and part ; time ; the aggregates ; the six elements ; the dispositions ; the senses ; as well as all the deepest doctrines of Buddhism, including misery, the Tathāgata, the noble truths, the chain of causation, bondage, and release itself, prove incapable of sustaining the searching examination or reduction *ad absurdum* (*prasaṅga*) which establishes that they (i) neither exist of themselves, (ii) nor by others, (iii) nor by both, (iv) nor by neither.

“Na svato nāpi parato na dvābhyām nāpyahetutaḥ/
utpannā jātu vidyante bhāvāḥ kvacana kecana//”

It follows, therefore, that we cannot really make any affirmation regarding anything ; all is merely appearance, the result of ignorance of the truth. Absolute reality does not fall within the domain of the intellect (= *buddhi*), for that moves in the realm of relativity and error. Nāgārjuna denies consistently that he has any thesis of his own, for to uphold one would be wholly erroneous ; the truth is silence, which is neither affirmation nor negation, for negation in itself is essentially positive in implying a reality. He, therefore, confines himself to reducing every positive assertion to absurdity, thus showing that the intellect (= *buddhi*) condemns itself as inadequate just as it finds hopeless antinomies in the world of experience.

From the above discussion it is clear that Nāgārjuna's original contribution was the dialectic that he evolved. The mysterious silence of the Buddha on the most fundamental questions of Metaphysics led him to probe into the reason of that silence.

Prof. S. Choudhuri, Nāgārjuna and his examination of the theory of Relativity, *Journal of the Department of Pali*, Calcutta University, Vol. 7, 1997, Page : 37-46.

अभिधर्मकोशस्य मूलपाठः

The Abhidharmakośa is written by Ācārya Vasubandhu. It is a manual or a compendium of the Abhidharma treatises. It is so called because it is a repository or an encyclopaedia of the essential contents of the Abhidharma Śāstra. The Abhidharmakośa consists of nine chapters (Kośasthānas). The Kośaśāstra occupies an eminent position in the history of Buddhist thought and literature. The Abhidharmakośa is a treasury of the fundamental doctrines of Buddhism. The Abhidharmakośakārikā is written in chaste Sanskrit. The first kośasthāna is known as "Dhātunirdeśa". In the opening verse of the "Dhātunirdeśa", Ācārya Vasubandhu salutes the Lord Buddha as the one who had destroyed ignorance completely and saved beings from sufferings of the Saṃsāra. The flow of Saṃsāra, i.e., repeated existences, is dependent on Trṣṇā, which is difficult to cross on account of one's wrong views (dṛṣṭi) and lack of faith (vicikitsā) in the Triratna. In the verse, the expression 'andhakāra' means ignorance or lack of knowledge of 'Jñeya'. It signifies non-comprehension of the characteristic of the twelve Āyatana i.e. the six organs of sense and their respective objects. This kārikā explains the utility of the Abhidharma texts. The impurities are responsible for the repeated existences of beings and escape from this suffering is possible only if the impurities can be removed. This extinction of impurities depends on an analysis of dharmas i.e., an analytical knowledge of worldly objects like Rūpa, Vedanā, Anitya and Dukkha etc. (kārikās 1-3).

In Kārikās 4-6 we find the dharma is of the two types sāsrava (with impurity) and Anāsrava (free from impurity) of them the constituted objects (Saṃskṛta) minus. They are again classified as Saṃskṛtadharma and Asaṃskṛtadharma.

Kārikās 7-17 deal with Saṃskṛtadharma which are again broadly classified into three major groups viz. Skandha (mass or aggregate), Āyatana (base of cognition) and Dhātu (element-potential).

The 18th Kārikā states that one skandha i.e. Rūpaskandha, one āyatana i.e. Mana-āyatana and one dhātu i.e. Dharmadhātu.

Kārikās 19-28 justify the classification of the Dharmas according to Skandha, Āyatana and Dhātu and the order of enumeration of the Skandhas, Āyatanas and Dhātus.

In Kārikās 29-41 the Dhātus are grouped in pairs in the well known abhidharmika manner.

Kārikā 42 deals with a controversial point whether the eyes see or the eye-consciousness sees.

Kārikā 43-44 discuss that Cakṣu, Śrota and Manas can function without coming into immediate contact with their respective objects.

Kārikā 45 deals with the Vijñānas depending on the sense-organs and they receive their name according to their respective sense-organs. When it is derived through eyes, it is called cakṣuvijñāṇa, and thus we have Śrotavijñāṇa, ghrāṇavijñāṇa etc.

Kārikās 46-47 are devoted to the bhūmis of the different sense-organs.

The concluding Kārikā deals with the 18 dhātus in relation to the six vijñānas.

ललितविस्तरे

This work is considered to be the holiest text of the Mahāyāna. It is composed in mixed and pure Sanskrit. It has twenty seven chapters. The title Lalitavistare denotes the exhaustive story of the Sport (of Buddha). The life and works of Buddha on the earth are sought to be presented as 'Sport' of a great soul. Its beginning bears similarity with the Pali suttas but immediately after is modelled on the basis of Vaipulya sūtras (elaborate teaching text) of the Mahāyāna, giving rich and grandiose pictures, Buddha bathed in the light of divine splendour sitting amidst 12000 monks and 32000 Bodhisattvas. While in his meditation, a ray of light emanates from his crown and reaches gods who start singing in praise of the Exalted Buddha.

After rather a long introduction, the actual story begins. The Bodhisattva has his abode in the heaven of contented (Tusita) gods. He agrees to come down to earth to start his work of salvation. After considering all aspects he decides to be born as a son to Queen Māyā, the fittest lady on earth to have this fortune. The gods make a gorgeous palace as the maternity house and also provide for a palace in the womb of Māyā to retain sanctity of Bodhisattva. Many miracles which are detailed, appear when he was in his mother's womb.

The birth of Bodhisattva, his first journey to the school are all marked with miraculous events. Here, however, a dialogue between Ānanda and Buddha is inserted wherein it is pinpointed that those who believe in the miracles pertaining to Buddha's birth, his childhood etc. are real devotees.

Buddha says, "To all who believe in me, I do good..." This reminds one of kṛṣṇa's version in the Bhagavadgītā.

It is quite probable Aśvaghoṣa, one of the greatest poets of the Buddhists, drew inspiration from Lalitavistara and composed his immortal 'The Buddhacarita', the life of Buddha.
